

Last year,
Lutheran Brotherhood
paid out over
\$800 million to its
members and beneficiaries.



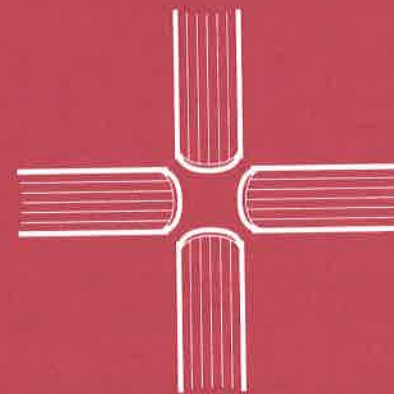
The payments Lutheran Brotherhood made last year helped our members meet all kinds of financial needs, from building a college fund to planning for retirement to continuing a business—or simply helping a family maintain its lifestyle. Call us toll-free today for more information: 1-800-365-4012, ext. 3002.



LUTHERAN BROTHERHOOD
A Family of Financial Services for Lutherans

January/February 1995 Volume 130 Number 3

LUTHERAN EDUCATION



- ✓ *Christian Education in England*
- ✓ *Living Our Baptism*
- ✓ *Lutheran Teacher as Counselor*
- ✓ *Australian Lutheran Schools*
- ✓ *Lutheran Schools as Gateways*
- ✓ *Quality Staff Relations*
- ✓ *Lutheran Teacher/Alcoholic*

LUTHERAN EDUCATION

SINCE 1865

JANUARY/FEBRUARY 1995

VOLUME 130

NUMBER 3

Published and Edited by the Faculty of
Concordia University
River Forest, Illinois

EDITOR—Wayne Lucht

EDITORIAL ASSISTANT—JoAnn P.F. Kiefer

PRODUCTION—Eric Brofford

ASSISTANT EDITOR—William Rietschel

ASSOCIATE EDITORS

Mark Blanke, William Ewald, Eugene Krentz, Cynde
Kuck, George Nielsen, Ingeborg Teske

FEATURES

Administrative Talk (Perry Breseman, Charles Laabs),
First Person Singular (Carl Schalk), Multiplying
Ministries (Rich Bimler), Teaching the Young (Shirley
Morgenthaler),

CONSULTANTS

James Elsner, Greg Kromminga, Jonathan Laabs Will-
iam Meyer, Carl Moser, Marvin Oestmann, Lauren
Wellen

Lutheran Education (ISSN 0024-7488) is published
five times per year: September, November, January,
March, May. Subscriptions are \$9 a year, and are
available from Concordia University, 7400 Augusta
Street, River Forest, Ill. 60305-1499.

Second-class postage paid at Oak Park, Ill.
POSTMASTER: Send address changes to *Lutheran
Education*, 7400 Augusta Street, River Forest, Ill. 60305-
1499.

Lutheran Education is available on microfilm. Write to
University Microfilms, North Zeeb Road, Ann Arbor,
Mich. 48103. Printed in U.S.A.

Lutheran Education has been chosen as the professional
journal of the Lutheran Education Association (LEA).
Members of the LEA receive the journal as part of
membership benefits. Inquiries regarding membership
may be addressed to LEA, 7400 Augusta Street, River
Forest, Ill. 60305-1499. The Journal and LEA remain
independent entities.

CONTENTS

The Church of England's Role in Education—An Overview <i>Ivor Hughes</i>	124
Helping Children Live Their Baptism <i>Marvin Bergman</i>	131
The Lutheran Teacher as Counselor <i>Richard Wismar</i>	141
Lutheran Schools Down Under <i>Carl Moser</i>	148
Lutheran Schools: Gateway to Membership? <i>Cynthia Kuck</i>	154
Watchwords for a Quality Church Work Staff <i>Erv Henkelmann</i>	161
Lutheran Teacher/Alcoholic "Jim"	167

DEPARTMENTS

MATTERS OF OPINION

"Experience the Best Teacher" . . . Not! <i>Wayne Lucht</i>	122
--	-----

ADMINISTRATIVE TALK

A Case for the Small School <i>Charles W. Laabs</i>	170
--	-----

MULTIPLYING MINISTRIES

"Beware the Hurry Sickness" <i>Rich Bimler</i>	173
---	-----

TEACHING THE YOUNG

The Challenge of Assessment <i>Shirley K. Morgenthaler</i>	175
---	-----

FIRST PERSON SINGULAR

Teaching the Songs of Faith <i>Carl Schalk</i>	178
---	-----

A FINAL WORD

Boldly into the Future <i>Eugene L. Krentz</i>	180
---	-----

This issue marks the mid-point of the five we offer for your edification each year. In many ways it is unique even in the face of our typically wide-ranging and eclectic history. Attempting to meet the wide-ranging (and eclectic) interests of our readers puts a sometimes severe stress on the editorial imagination. Yet it is the vigorous projections of our authors that give this issue a special life. Witness:

If we fail to learn from others, how can we, indeed, learn anything at all? With that as a premise, we looked with more than casual interest across the Atlantic for help. A friendship between a faculty member and the head of the Church of England's educational enterprise was the fortuitous origin of this article. We share the common interest of the importance of children's eternal well-being. Now, what strategies can we share? *Ivor Hughes* tells us what they do in England.

Carrying that same theme forward--the child's spiritual well-being—*Marvin Bergmann* leads us into the sometimes-tangled pathways of how Baptism must play itself out in our daily lives, not only as a once-in-a-lifetime event. And he does it in stages!

Is the role of teacher with that of counselor incompatible? *Richard Wismar* leads us through that maze.

Overseas once again but this time across the Pacific to visit Lutheran schools in Australia with host *Carl Moser*. Alike? Different?

Questions of whether Lutheran schools can also be effective as gateways to church membership are addressed by *Cynde Kuck*. Perhaps a counter-balance to other research that has gone on with equivocal results.

Erv Henkelmann is well qualified to talk about quality staff relations and how they can be attained. Read with profit.

Finally, a poignant account of one Lutheran teacher's struggle with alcoholism. The theology of the Cross takes on new meaning as we empathize with a colleague whose confrontation with this peril can instruct all of us.

Let not the glow of the Christmas experience fade with the lights now extinguished by the commercial world. We simply know better, don't we?+

In

This

Issue



Ivor Hughes

The Church Of England's Role In Education--An Overview

Do we speak the same language?

I remember trying to explain to friends in Michigan the intricacies of cricket. Surely anyone should be able to understand the significance of bowling a googly into the block so that a fine edge might go to silly short leg!

I failed in my explanation.

I failed, too, to understand fully the finer points of American football.

It was more than a question of language--there was a cultural difference.

The cultural difference was highlighted when driving in Oregon. My wife noticed a sign 'Black cherries for sale.'

We followed the signs for miles down dusty tracks, eventually arriving at an old farmhouse.

"You ain't from these parts," said the lady.

"We're from England," my wife replied.

"England! I've heard of that. I suppose people live there."

As I try to unravel the mystery of the Church of England's partnership in the English educational system and comment on its wider contribution to Christian education I am only too well aware that I also have to cross a language and cultural barrier.

As National Children's Officer I have a concern about *children and the church*, particularly the church as a community, relationships within that community, appropriate liturgies, all age worship and learning and therefore work with leaders and helpers of children's groups, students at theological colleges, post ordination and in-service courses.

I am equally concerned with the needs of *children in society today* and want to encourage the Church to understand the intellectual, emotional, moral, physical and social development of children, to have a care for the environment in which they live and to address the painful issues of society today which include, among many other issues, racism, child abuse, children and bereavement, parenting, the nature and values of family life, child poverty and deprivation.

In addition, it seems to me that in our culture there is an apparent 'collapse' of childhood. Childhood appears to be a shortening period in the lifespan due to social and biological influences. Again, in our culture, children and young people are the target of a multi-billion pound advertising and communication industry. They live in a world of unfettered consumerism and market forces with a heady emphasis on personal gain. The Church must consider how it responds to the vulnerability of children, how it can give dignity to the devalued and demonstrate the values of a Christian 'counter-culture' in Britain today.

I try to encourage reflection and discussion about the implication of faith development theories; the implementation of two major church reports *Children in the Way* and *All God's Children*, and gather and share examples of good practice and news of current issues affecting children's ministry.

I work collaboratively with the National Society, other boards and councils at Church House, diocesan Children's Advisers, ecumenical partners (in the Consultative Group on Ministry Among Children) and national bodies concerned with children's issues.

The profile of children in the church and our ministry with them (*with* not 'to') has been raised considerably over the past 10/15 years. Significant developments followed a Report which raised crucial questions for all those in ministry with

children, questions about the quality of the Christian nurture churches offer:

- I. How creative, stimulating and challenging is the environment in the Christian community?
- II. What concern for the individuality of each child is shown by the Christian community?
- III. Do the children see a high quality of relationship in the lives around them in the church?
- IV. What variety of opportunity for physical involvement in the life and worship of the community is available for children and young people?
- V. How sensitive is the church to the emotional, social and intellectual capabilities of children?
- VI. What responsibility does the church exercise towards children who come from deprived backgrounds?
- VII. How involved is the church in parent education? Are parents helped to interpret their own role towards their children in the light of Christian nurture?
- VIII. Are adults in the church aware of the different levels of thought through which children pass? Is care taken to ensure that the aims, methods and content of Christian education are appropriate to each stage? Is progression to the next stage of thinking encouraged?
- IX. Are those in the church who work with children and worship in their presence aware of the difficulties which are presented by religious language? Does the church see it as being important to talk and listen to

children, so enriching the children's understanding of religious words?

- X. Is the prime importance of personal relationship in motivating development accepted and operated at every level of nurture?

The Report made a number of recommendations which are still pertinent to-day:

We recommend that since children should be more clearly seen to be part of the worshipping community, churches should give careful consideration to times places and patterns of worship in order to effect the appropriate integration of children and adults.

We recommend that gatherings of the local Church for worship should be modified so that greater opportunity is created for the participation of children in ways appropriate to them and to the liturgy.

The Child in the Church - British Council of Churches - 1976

Likewise John Sutcliffe's words are ever fresh:

The task of the church which is life long is to communicate such a vision of life, faith and the world as will fascinate the child (or person of any age) enough to win his allegiance or incite enough curiosity as to suggest it might be worthwhile sticking with it. That is the children will both learn about the faith and participate in it. An aim of the church will be to give the child an experience of faith. I would express the aims of the church's teaching program as to help a person respond to Jesus and to life and to discover with

others the meaning of his response for himself and for society and in the broadest terms to prepare a person or a community for worship.

Learning and Teaching Together - John Sutcliffe - Chester House - 1980

A major report from the Church of England published in 1988 had a huge impact on the church's thinking about the place of children within the faith community—it introduced the 'pilgrim' model for our work:

The image of the church as a pilgrim community adds new dimensions which may be helpful. While the school model can all too easily be interpreted as teacher and taught and the family model may be too restricted, the pilgrim community comprises a bank of people all sharing in and learning from a common experience.

Growing in faith is a process common to children and adults. It takes place continuously within the church and without it, during the 'children's work' and in worship. If the children, especially, are to grow, a congregation must be asking of all its activities, not just the 'children's work': Is it helping the children's faith to grow, or impeding it? What else should we do for the children (and for the adults) to help them grow in faith? The natural development process of faith development is best encouraged within a faith community where development, learning and change are the norm and where equal attention is given by the whole community to

learning, Christian experience and worship.

Children in the Way - Church House Press—1988

It might help to explore language here and develop this theme of 'pilgrimage.' The image of pilgrimage is an ancient one. The Jewish religion is based on the recollection of Abraham as a wandering patriarch, the Exodus journey and the return to Jerusalem after the second exile in Babylon.

In Judaeo-Christian awareness there is the association of spiritual remembrance, renewal and progression with journeying. It recalls the principle in the Psalms of the individual being led by God through life's journey with its ups and downs, 'straight paths' and its meandering wanderings. We are reminded of our tradition, our 'story' and history. We are reminded from 'whence we came' and 'whose we are.' We are presented with an ultimate goal in the future with events interpreted against this time-journeying. We have a past, a present and a future which are held together in a creative and meaning-making tension. One commentator enlarges the image with the word 'gatekeeper.'

As gatekeepers, educators sometimes find it necessary to caution and challenge as they stand at the boundaries of the old and new worlds of experience. The educator on pilgrimage is involved in fostering people of all ages to make their own discoveries, to do their own thinking and to develop their own insights. The image also demands from the Christian educator

an acknowledgement of vulnerability. We, too, are on the journey of faith and life. We do not have all the answers. Part of the educational and formational (Westerhoff) intention is the enabling of people to 'own' the story, to move with integrity to say, "the story is my story". A cautionary note needs to be added here. A danger in concentrating upon traditions, stories and journey is that of neglecting the fact that they must all be grounded in the faith out of which they speak. Real learning takes place through critical reflection at the points where personal stories and 'the story' intersect.

There has been a shift in thinking about our work with children, a swing of the pendulum.

No longer might a funnel symbolize our ministry with children...they are not empty vessels waiting to be filled with the pearls of knowledge that fall from our lips.

Fostering faith and spiritual growth is not a matter

—of us teaching and children learning,

—of us giving and them receiving,

—of a core...a body of knowledge to be transmitted,

irrespective of individual needs and experiences.

A much better symbol would be a magnifying glass for this would help us recognize the potential that is already there,...to be developed, drawn out... the spark of faith ignited, the story to be acknowledged, recognized and interpreted.

A poem in *Children in the Way* challenges our thinking about children and their faith.

What is a child? It's worthwhile being sure,

For their outlook--not ours--he called mature;

Unless we are as little children, we
Shall have no passport to Eternity.

Describe a child, then: Simple? Passive? Gentle?

A widespread view, but not one that's parental

Yes partly true--but mostly sentimental.

Those who've had children know they're pioneers,

Tireless seekers hungry for ideas;
Questioners, ready to learn and solve and find,

committed, energetic, quick of mind,
They trust, they love, but don't use love or trust

As an excuse to sit, grow dull and rust.

When did you last ask 'Why?' and want to know?

Or choose a new discipline to undergo?

Or argue with fresh knowledge as your end

Rather than just a prejudice to defend?

How much do you do because others do it,

And how much having honestly thought through it?

Oh, what we could learn from children if we would,

Safe in our dull, trite, four-square adulthood!

If their imaginations are more clear
Than ours, is it not possible they hear
More clearly too? Are spiritually quicker

Than many a teacher, youth leader or vicar?

May they not hear the voice of God and shout it,

While we get on quite nicely, thanks, without it?

They may not have the knowledge we possess,

So the Holy Spirit has to shift much less

In terms of intellectual debris
Than perhaps He might with you. Or you. Or me.

Current thinking about education, nurture and ministry with children in the Church of England is heavily influenced by Professor John H. Westerhoff from Duke University.

There are three deliberate or intentional, systemic or interrelated, sustained or lifelong processes that are essential to Christian growth: *formation, education and instruction*, and writing about 'formation' he commented:

Christian formation, which inducts Christians into the body of Christ is intended to shape and sustain persons' faith or perception of all life, their lives, their character, their identity, their behavioral dispositions, their consciousness or attitudes and values. Formation is a natural activ-

ity known as enculturation, socialization about which we are intentional. Christian faith and life, and, while it is a lifelong activity, it is especially necessary and appropriate for children. Too long have catechists placed emphasis on instruction of children while neglecting both the formation of children and the education of youth and adults.

Issues in the Christian Initiation of Children - Brown and Sokel (ed) - LTP - 1989

A recently produced ecumenical training pack of those who work with children made this statement as its Guiding Principles:

Children and adults are loved unconditionally by God. They are affirmed in the life and ministry of Jesus. God's love is made real through human life and relationships. The implications for the Christian community are these:

1. Children and adults are of equal value
2. All need to experience what it means to belong
3. All need to contribute and all need to receive
4. Children need recognition as people of faith
5. Worship and celebration are key elements in the growth of faith
6. All need to be changed by the love of Christ and to share the good news in the wider community
7. Christian nurture and growth are for all and the responsibility of all
8. All Christian communities belong to the universal church and need to

share, support and learn from each other in serving the world

Kaleidoscope - National Christian Education Council - 1983

High on my agenda is the determination to help churches understand 'formation' and to grasp these principles for then we will be well on the way to treating children as they should be treated. The successful fostering of faith and spiritual growth in children depends chiefly on the quality of the faith community in which children are to be found.

If we want children full of faith and active,

Let's start by making church rich and attractive,

We'd better make ourselves attractive too,

In what we preach, yes, and in what we do;

Why do churchmen see it as their duty

Firmly to excise all sense of beauty,
Allusion, poetry and rhythmic sense
(All that, in fact, attracts the under-
tens.)

They take delight in magic, logio
rhymes-

We read reports and The Financial
Times,

The world for them is rich and
luminous;

We do our best to stamp out what is
numerous.

One final word. I am haunted by a paragraph in *The Child in the Church*. It

links up with the 'pilgrim' model I mentioned earlier and it puts the whole of this into perspective.

Children are a gift to the Church. The Lord of the Church sets them in the midst of the Church, today as in Galilee, not as objects of benevolence, nor even as recipients of instruction, but in the last analysis as patterns of discipleship. The Church that does not accept children unconditionally into its fellowship is depriving those children of what is rightfully theirs, but the deprivation such a Church will itself suffer is far more grave.

That is why I think it is such a privilege to be involved in this work. There is no job in the Church of England I would rather be doing. It sometimes amazes me that I am being paid to travel and to talk about the issue in the Church that is closest to my heart!

In this reflection, have I been speaking the same language? I have certainly used some of yours (Westerhoff) and I hope the cultural dif-

ferences have not been so great as to make our situation incomprehensible although I am certainly aware that a brief overview raises more questions than it answers.

Whatever the language or culture, we can hold to the words of Colossians 1.28

With all possible wisdom we warn and teach them in order to bring each one into God's presence as a mature individual in union with Christ.

Here is the calling for us all in the world of education—teachers, lecturers and other staff, parents, school and college governors, administrators, members of boards, councils and committees, Sunday School teachers, children's group leaders. Wherever learning takes place—in the parish, in the community, at home as well as in schools, colleges and universities—there are Christians fulfilling their vocation to serve and teach.

Through its officers and committees, the Board of Education of the Church of England seeks to support that work.✝

"The value of marriage is not that adults produce children but that children produce adults."

—Peter DeVries

cited in *Christian Home and School*



Marvin Bergman

Helping Children Live Their Baptism

A study of Luther's discussion of Baptism in *The Large Catechism* and current practices of some churches and individuals reveals a number of contradictions. While the consequences of Baptism reach into eternity,(1) the significance of this event often is relegated by some to a mere moment in one's biography. Though baptism is described as the greatest jewel that can be worn by a Christian,(2) the value of this sacrament often is restricted to a certificate or statistic. Even though Baptism "is so full of comfort and grace that heaven and earth cannot comprehend it", (3) this sacrament is seen by many as a mere sprinkling ceremony. While the primary focus of Baptism is God's act,(4) the sacrament often is turned into a decision-making experience. Though Baptism is the foundation of all subsequent events in the life of a Christian,(5) this sacrament is ignored by many. While Baptism bestows a power greater than that possessed by all of the medical experts in history,(6) its power often is overlooked. In spite of this sacrament being Christ's great gift to the church, Baptism is a source of endless contention among Christians.(7) Even though there is enough in Baptism to study and teach for all of life,(8) Baptism receives only minimal attention in the curricula of some schools and congregations.

When Baptism is not at the center of teaching the faith and is not the center of a learner's faith perspective, consequences are far-reaching, such as failure to see the link between:

Baptism and identity	Baptism and stewardship
Baptism and discipleship	Baptism and ethics
Baptism and worship	Baptism and humanitarian aid
Baptism and Holy Communion	Baptism and repentance
Baptism and confirmation	Baptism and mission and ministry
Baptism and vocation	Baptism and Scripture

A pastoral observation made nearly twenty years ago reminds us that:

Many of the ills which beset the church today—disunity, individualism, conformity with the world, cynicism—are due, at least in part, to our faulty view of Baptism(9).

In the context of these and other deficiencies, teachers of the faith can make a significant contribution by helping children live their Baptism. This will occur when one is clear about the rationale and opportunities for teaching this sacrament. In this discussion, we will highlight a rationale for helping children to live their Baptism and identify opportunities for teaching Baptism during the early, middle, and late childhood years.

Marvin Bergman is Professor of Theology and editor of Issues at Concordia College, Seward, Nebraska.

WHY FOCUS ON BAPTISM?

A survey of our societal context, a variety of denominational views on Baptism, and Biblical/theological perspectives point to the need for developing a strong rationale for giving major attention to the Sacrament of Baptism during childhood.

1. There is a need to correct a significant misunderstanding concerning the key actor in Baptism. As *The Large Catechism* points out repeatedly, the focus of the Biblical perspective on Baptism is God's action, not our actions. Baptism is a rebirth, not due to one's own decision making, but to God's rebirthing. the covenant made in Baptism is God's initiative. The Biblical foundation for this emphasis is seen clearly in passages which teach that "We have been buried with him (Christ) by baptism into death" (Romans 6:4) and that "And baptism, which this prefigured, now saves you" (I Peter 3:21).

The Biblical and Lutheran Confessional emphasis upon God's action in Baptism contrasts sharply with an accent of evangelical teachers, such as Charles Swindoll who writes:

That act (baptism) is a public declaration, saying, "I belong to Jesus Christ, I identify with His death for me. And by being raised from the water, I identify with a new kind of life that I could never live on my own, but by His power I will be able to experience." (10)

With approval, Swindoll quotes Philip Henry who wrote the following baptismal statement for his children:

I take God to be my chief end and highest good.

I take God the Son to be my prince and Savior.

I take God the Holy Spirit to be my sanctifier,

teacher, guide, and comforter.

I take the word of God to be my rule in all my actions...(11)

Such emphases upon the actions of the one who is baptized and a minimalizing of God's activity in Baptism result in a distortion of the Gospel. In a day of competing theologies, the Biblical emphasis upon God's saving activity in Baptism provides a needed corrective.

2. That Baptism is the foundation of a Christian's life is a needed emphasis. Baptism is more than a beginning! Baptism saves! Baptism is the event which links us to the saving work of Jesus Christ. As Luther writes in *The Large Catechism*:

To put it most simply, the power, effect, benefit, fruit, and purpose of Baptism is to save...to be saved, we know, is nothing else than to be delivered from sin, death, and the devil and to enter into the kingdom of Christ and live with him forever.(12)

Baptism as a saving event is much more than a picture! A discrepancy between the Biblical perspective and a symbolic view of Baptism is seen in the following statement:

Did you know that in the ordinance of Baptism, the water is a picture of death? Have you ever been told that when a person goes under the water or has the water sprinkled over him or her that the water is a picture of their identification with the death of Christ?

It is true. And as the water runs off, or as the person is brought up out of the water, it is symbolic of the Resurrection of Christ out of death.(13)

Instead of Baptism being a picture of one's rebirth, this sacrament is the foundation of everything that follows in one's life. In a life review, or at the time of one's death, the confession, "I am baptized" serves as the basis of one's hope.

3. Baptism deserves to be highlighted to help learners see its relevance for daily living. *The Large Catechism* clearly projects the spotlight on the daily significance of one's Baptism. Because each of us is born as a child of Adam causing one to be "irascible, spiteful, envious, unchaste, greedy, lazy, proud, yes, and unbelieving" (14), a daily return to one's Baptism brings forth a new person.

These two parts, being dipped under the water and emerging from it, indicate the power and effect of Baptism, which is simply the slaying of the old Adam and the Resurrection of the new man, both of which actions must continue in us our whole life long. Thus a Christian life is nothing else than a daily Baptism, once begun and ever continued.(15)

4. Instruction in the significance of one's Baptism focuses on the character of the Gospel. Through Baptism, one is placed on the ship of salvation.(16) That ship can never be sunk, since the captain of the ship is the living Lord. One has not reached the ship through one's own efforts; rather, a person is placed on the ship through Baptism. That action is com-

pletely unmerited, signaling the giftedness of the new life in Christ. Living daily on the ship of salvation means that there is good news every day, regardless of one's circumstances. It is this Gospel that brings power to liberate such predicaments as anxiety, power struggles, fear, intimidation, boredom, and aloneness. It is Baptism that brings us grace, power, the Spirit, forgiveness, resurrection power, and strength to resist Satan. If it happens that one slips and falls off the ship, one returns through repentance. As *The Large Catechism* explains, "Repentance, therefore, is nothing else than a return and approach to Baptism, to resume and practice what had earlier been begun but abandoned." (17) That the ship of salvation on which we were placed through our Baptism always awaits our return is good news!

5. Instruction in Baptism is needed in order to help one to see link between self and the Christian community. The church today suffers because of faulty and negative images of the church. That the church is seen chiefly as a building or an organization is evidence of an inadequate teaching of the connection between Baptism and the Christian community. As *The Large Catechism* points out, the church is our mother! (*The Christian church*) is the mother that begets and bears every Christian through the word of God.(18) The new birth through Baptism links one to the family of God. When the nature and mission of the Christian community is understood, then the agenda of the church can be seen as the most important business on the face of the earth. In fact, the world

continues to stand today in order to achieve this mission.

6. Instruction in the meaning of Baptism can address one of the most significant of all quests, the quest for identity. As Jerome Kagan points out in *The Evolving Self*, (19) one of the great challenges throughout the lifespan is responding to tensions generated by the needs for *independence* and *inclusion*. Whether one is declaring independence at age two or twelve, or seeking intimacy at age sixteen or sixty, one's Baptism remains a constant. Being conscious of being baptized means living daily in the consciousness of being free to be separate *and* to be included. Through Baptism, one's identity is a gift instead of being the product of one's independence or degree of intimacy.

7. Teaching the meaning of Baptism can help the individual to reinterpret the developmental tasks of life. When considering developmental models such as the lifespan model identified by Erik Erikson or James Fowler's faith development model, Baptism introduces new perspectives. For examples, the first stage of faith development described by Erikson and Fowler, trust, is seen in a new way through a Baptismal lens. When trust is grounded in the trustworthiness of God's promises and experienced through the caring actions of significant others, then trust will be grounded on a solid foundation. Or, when a thirteen-year old thinks about matters of faith and reflects the third stage of Fowler's model, "I believe what the church believes," a Baptismal perspective of this stage can cite connections between Baptism and believing. Linking Baptism to human experiences identified in devel-

opmental models can focus attention on connections between this sacrament and life events.

OPPORTUNITIES FOR HELPING CHILDREN LIVE THEIR BAPTISM

As studies of faith maturity demonstrate, each stage in one's faith journey offers particular opportunities for teaching the significance of Baptism. A consideration of the developmental changes occurring in early, middle, and late childhood will reveal special opportunities for helping children to live their Baptism. A faith maturing perspective moves beyond an information processing model and directs attention to teaching-learning experiences that are appropriate during these three phases of childhood.

EARLY CHILDHOOD

Opportunities for making connections between Biblical/theological perspectives of Baptism and the lives of younger children are many. Baptism confers identity upon one as a child of God. Baptism places one into a family called by God to a unique mission. Through Baptism, one is welcomed as a member of the Christian community. By being baptized, one is placed on the path of discipleship. One is connected through Baptism to the larger society as the arena for service and witness. Through Baptism, one is named a steward of God's creation. Baptism provides a futures perspective that brings hope.

The early childhood years offer opportunities for one to begin to make these connections by developing a storehouse of images. Images associated with Baptism such as water, the Word, parents,

godparents, family, friends, pastors and teacher, and a congregation can serve as the basis of remembering one's Baptism. Images of God naming one as a son or a daughter stimulate trust. Baptismal images can link an individual to the past, present and future. Images of being baptized provide the foundation for a daily remembering and return to one's Baptism.

Images of Baptism can be developed in a number of ways, especially through stories that fuel the imaginations of children. Stories of Baptism in the New Testament that can be taught at an early age include:

Jesus Baptism

John's Baptizing

The Baptism of the 3000

The Baptism of the Samaritans

Philip's Baptizing of the Ethiopian Official

Paul's Baptism

Peter's Baptizing of the Gentiles of Caesarea

The Baptism of Lydia and her Household

The Baptism of the Jailer of Philippi and his Family

The Baptism of the Corinthians

Baptism at Ephesus

Jesus' Command to Baptize

Through stories of people being baptized, images, sounds, feelings, and actions, Baptism can become part of a child's consciousness and the basis of a daily return to one's baptism.

Both images and stories can serve as the focus of stories of the Baptism of each child. Teachers can involve parents by asking parents to rehearse with a child the day, events, and memories of one's baptism. Videos, slides, or snapshots taken at the time of one's baptism can serve as the focus of sharing stories and images in the family and classroom.

Celebrations of baptismal anniversaries can add much to teaching the significance of Baptism. Teachers who identify the Baptismal dates of their learners and build Baptismal celebrations into their calendars can heighten the significance of Baptism. An added dimension can be provided by encouraging parents to display Baptismal certificates on the walls of a child's room as a means of remembering and celebrating one's Baptism.

Witnessing and participating in the Baptism of a child during a worship service can deepen images, stories, and a celebration of Baptism. Such an occasion can provide opportunity for helping younger children see the link between Baptism and their inclusion in the Christian community.

Providing opportunities to include Baptismal experiences in play can provide further integration of the significance of one's Baptism. Interaction among children and between a teacher and a group of children who are given resources and time to focus on their Baptism through play can stimulate new insights.

A study of the Baptism of people of other cultures and countries can deepen a child's sense of God's gift of Baptism to the people of the world. An inclusion of the handicapped in the stories of Baptism

can heighten the value placed by God upon each person.

We can help younger learners live their Baptism by clarifying the link between this sacrament and Jesus as the giver of Baptism. It is not surprising that the church through the centuries has associated the pericope of Jesus' exhortation to "Let the children come to me" with Baptism. In Baptism, Jesus' embrace of a person is made explicit.

Another opportunity for helping children see the importance of Baptism is by identifying the connection between Baptism and worship. That Christians worship in the home, in the school, and in congregations as a new people who live daily under the umbrella of God's grace constitutes a major learning. Expressing one's joy through songs and hymns in worship can be linked to Baptism.

The celebration of Easter by a baptized people provides another opportunity to deepen the meaning of one's Baptism. Just as Christ was raised from the dead on the third day, so we are raised to a new life through Baptism. Involvement in the celebration of Easter provides opportunities to make the connections between this event and consequences of one's Baptism very explicit.

MIDDLE CHILDHOOD

The middle years of childhood provide additional opportunities to explore connections between Baptism and daily life. Children who are sorting through fantasy and the real, naming objects, associating particulars as classes and categories, identifying with heroines and heroes, projecting self into the roles of others, demonstrating care for others, seeking affirma-

tion, developing relationships with significant others, and growing in one's relationship to a Christian community, can grow in assimilating the significance of Baptism in their lives(20). Each developmental shift offers parents and teachers special occasions to focus on Baptism.

Faith during these years can be linked to its foundation by helping a child see God as God sees one in Baptism, namely, "I am God's person." Images of a caring God who is revealed throughout the Scriptures can be developed by relating the goodness of God's creation to personal images of God who cares "for me" and for the world. Images that express God's caring action seen in the Bible's portrayal of God as a mother who cannot forget her child (Isaiah 49:15) or a father who will not give up on a son (Luke 15:11-24) can be related to the God who makes his care concrete and specific in one's Baptism.

The stories of Baptism in the New Testament identified earlier can be told and heard through a new perspective, that of an emphasis upon specific details. For example, the stories of John's Baptism as well as the Baptism of Jesus can be told in the context of specifics related to the length, origin, context, and terminus of the Jordan River. In that river, at the time when Pontius Pilate was governor of Judea, the Son of God was baptized by John the Baptist to begin his ministry.

Attention to the details of the stories of Baptism can also focus on Baptism in the New Testament and the early church. How specific details can add to one's comprehension of Baptism is seen in a retelling of a baptismal event described by an early church father:

A shivering band of people has commandeered a cistern...Most of the band are quiet, though a few whisper...The children are put forward and dipped in first, after some questions which in many cases are answered for them...Then come the older children and the men...Finally the women remove all their ornaments and loosen their hair...They have been baptized.(21)

Such images and stories of Baptism can become embedded in the lives of children during the middle years by directing attention to the specifics of their own Baptism. Hearing details from one's sponsors and parents who identify people who were present, the place, time, pastor, font, church building, service, and family activities can deepen the consciousness of one's Baptism. The middle years also are a good time for one to learn to tell the story of one's own Baptism. When stories have been told, images have developed, specifics have been identified, and meanings associated with Baptism, an individual has resources to integrate these components by learning to tell the story of one's own Baptism. By listening to the stories of others, the meanings of Baptism can become even more personalized.

Middle childhood also provides opportunity to develop Baptismal concepts associated with this sacrament. For example, the cleansing power of water can be highlighted and then related to the Biblical perspective on the cleansing power of Baptism (Ephesians 5:26). Or, submersion and emersion in Baptism can be related to being buried with Christ and then

raised through the resurrection of Christ (Romans 6:3-4).(22)

The Romans 6 passage can serve as the basis for emphasizing that Baptism results in a different lifestyle and the expression of one's Baptismal faith. For example, the caring dimension of the new life can be explored in concrete ways such as service projects involving children and people with particular needs. Or, identifying specific ways of helping young people extend a welcome to other children to join in recreational, social, educational, and worship events in school and congregation can help make connections between Baptism and lifestyle.

Being involved in the worship life of a congregation is especially important for a baptized child of this age. Learning the vocabulary of the Bible and worship, hearing the sounds of the music, using hymnals and worship resources, seeing the actions of people and worship leaders, witnessing Baptism and Holy Communion, experiencing the joy of worship, and developing relationships with members of congregations are special learnings that need to occur during the middle childhood years.

Baptism can be linked to celebration in many ways during these years. Family and school celebrations of baptismal birthday can spark a sense of joy when music, hymns, songs, and activities are integrated. The celebration of Baptism in one congregation included a large anniversary cake with sections for each child's name and day of baptism. After prayer and singing, the children blew out their candles, with each receiving a piece of cake to share.(23)

LATE CHILDHOOD

Ways in which the significance of one's Baptism for daily living can develop during the late childhood years can be identified by attending to development changes. Questions relating to one's identity are emerging with a new intensity. With a sense of self being shaped so much by the expectations of others, models become significant. The development of abstract thinking enables a person of this age to see more of the connections between Baptism and others facets of life. Though there is little questioning of doctrinal content, these are the years for developing foundational beliefs. With the perspectives of others being significant, young people at this time are ready to assume more responsibilities.

At this time in life, the quest for identity can be addressed by helping learners to reexamine the foundation of faith, their Baptism. By sketching a time-line which includes important events in one's life, learners can make connections between Baptism and significant events. Parental involvement in this activity can add to one's perspective on the meaning of Baptism. That all of life consists of living out of one's Baptism can be explored by family and teachers.

How Baptism can shape personal identity can be seen by listening to the faith stories of members of the family and significant others. The power and impact of Baptism in the Christian experience can be visualized more clearly when parents, teachers, and adults have a clear grasp of Baptism, especially when adults make the connections between Baptism and their vocation and lifestyle. Listening to faith

stories can have added impact when young people are helped to tell their own faith stories.

Young people can see more of the meaning of their Baptism when they are encouraged to articulate a personal faith that is related to the Word that comes to us through Baptism, the Scriptures, and Holy Communion. Even though deep and perplexing theological questions are not on their agendas, young people of this age can articulate what major teachings of the Christian faith mean to them personally. Providing young people with opportunities to identify their own perspectives and commitments can lead to a further assimilation of Baptism in daily living.

One way of stimulating the development of personal faith perspectives is by introducing contemporary challenges to the Christian faith. For example, a comparison and contrast study of the origins of the human family depicted by Genesis and evolution can highlight significant differences between these two perspectives. Implications of believing that human beings are made in the image of God or asserting that "man is just another ape" can be explored by young people of this age. By examining significant challenges to the faith in the light of the Scriptures, the meaning of one's Baptism can be assimilated at a deeper level.

An expanding circle of relationships and social awareness provides countless opportunities to relate Baptism to moral issues concerning the family, peers, freedom, authority, time, money, sexuality, property, and other topics. "What is right? What is wrong? Why are the Ten Commandments a gift to the human family?

What are values? What are the values of your friends? What are your values? What is a moral decision? How does one make a moral decision? What difference does Baptism make in making moral decisions?" are questions that belong on the agendas of families and congregational educators. A planned and deliberate effort to help young people relate Baptism and the moral dimension of discipleship can serve as a corrective to a frequent neglect of this relationship.

At this stage of life, young people can see that living as a Christian in society involves a struggle, a struggle that calls for finding support through involvement in the Christian community. A mindlessness evident among many members today due to an absence of Biblical concepts and images of the church as the Body of Christ calls for a grasp of the Bible's portrayal of the church as well as involvement in the Christian community. Study and involvement need to be accompanied by an identification of roles for young people in congregation that go beyond lighting candles.

The link between one's Baptism and the power of the Word can be made more concrete by introducing the rationale and plan of the lectionary. With the appointed readings of the church year playing such a significant role in the worship life of a congregation, a study which relates the lectionary to one's Baptism can serve to uncover the power of this resource. Identifying ways of incorporating these Scripture selections in one's personal devotions, family worship, or congregational activities can help a young person to de-

velop a lifetime appreciation and use of the lectionary.(24)

A study of symbols associated with Baptism is appropriate at this time. Symbols associated with Baptism and the relationship of other symbols of the faith to Baptism can be introduced to help young people see beyond the object to the significance pointed to by the symbol. For example, by exploring the significance of the Baptismal shell, one can relate the significance of the cleansing power of the water of Baptism in one's own life. Or, exploring the purpose and meaning of the candle lit at one's Baptism can help one to see implications of following Christ as the Light of the world.

A strong rationale for teaching the significance of Baptism for daily living and a sensitivity to developmental changes during the early, middle, and late childhood years provide teachers of faith with a kaleidoscope of teaching opportunities. "There are many shapes, many colors that form the design, and the design changes as the colors rearrange themselves."(25) By making Baptism a focus in one's teaching and by integrating teaching-learning events in the everyday flow of life within the family, school, and congregation, learners and teachers have enough "to study and teach for all of life."(26)+

REFERENCES

1. Martin Luther, "The Large Catechism." The Book of Concord, ed. by Theodore Tappert (Philadelphia: Muhlenberg Press, 1959), p. 442.
2. Ibid.
3. Ibid., p. 441.
4. Ibid., p. 437.
5. Ibid., p. 436.

6. Ibid., p. 442.
7. Ibid., p. 437.
8. Ibid., p. 441.
9. Eugene Brand, *Baptism: A Pastoral Perspective* (Minneapolis: Augsburg Publishing House, 1975), p. 34.
10. Charles Swindoll, *Growing Deep In The Christian Life* (Portland: Multnomah Press, 1986), p. 366.
11. Ibid.
12. Luther, "The Large Catechism," p. 439.
13. Swindoll, *Growing Deep*, p. 365.
14. Luther, "The Large Catechism," p. 445.
15. Ibid., pp. 444-445.
16. Ibid., p. 446.
17. Ibid.
18. Ibid., p. 416.
19. Jerome Kagan, *The Evolving Self* (Cambridge: Harvard University Press, 1982).
20. Gary Chamberlain, *Fostering Faith* (New York: Paulist Press, 1988), pp. 28-30, 51-54.
21. Martin Marty, *Baptism* (Philadelphia: Muhlenberg Press, 1962), pp. 1-2.
22. For further discussion of the significance of water in the Scriptures, see Richard Jungkuntz, *The Gospel Of Baptism* (St. Louis: Concordia Publishing House, 1962), pp. 13-31.
23. Marie Seaman, "Catechizing Families with Infants and Preschoolers," *Before And After Baptism*, ed. by James Wilde (Chicago: Liturgy Training Publications, 1988), p. 77.
24. See Gerard Sloyan, "Forming Chatechumens through the Lectionary," *Before And After Baptism*, pp. 27-38.
25. Seamon, "Catechizing Families," p. 80.
26. Luther, *The Large Catechism*, p. 441.

FOR FURTHER READING

- Baptism in The New Testament: A Symposium.* Baltimore: Helicon Press, 1964.
- Brockopp, Daniel, ed. *Christian Initiation: Reborn Of Water And The Spirit.* Valparaiso, Indiana: Institute of Liturgical Studies, 1981.
- Chamberlain, Gary. *Fostering Faith.* New York: Paulist Press, 1988.
- Das, A. Andrew. "Acts 8: Water, Baptism, and the Spirit." *Concordia Journal*, 19 (April, 1993), 108-134.
- Deterding, Paul. "Baptism According to the Apostle Paul." *Concordia Journal*, 6 (May, 1980), 93-100.
- Droege, Thomas. *Faith Passages And Patterns.* Philadelphia: Fortress Press, 1983.
- Hamman, Andre. *Baptism: Ancient Liturgies And Patristic Texts.* New York: Alban House, 1967.
- Heider, George. "Baptism." (unpublished article, Concordia College - Seward, 1992).
- Jensen, Richard. "How Many Baptisms?" *The Lutheran Quarterly*, 27 (November, 1975), 312-321.
- Jenson, Robert. "The Mandate and Promise of Baptism." *Interpretation*, 30 (July 1976), 271-287.
- Jungkuntz, Richard. *The Gospel Of Baptism.* St. Louis: Concordia Publishing House, 1968.
- Marty, Martin. *Baptism.* Philadelphia: Muhlenberg Press, 1962.
- Melheim, Richard. *Welcome To The Family: For Parents Whose Child Is About To Be Baptized.* St. Louis: Concordia Publishing House, 1989.
- Wilde, James, ed. *Before And After Baptism.* Chicago: Liturgy Training Publications, 1988.

"Letter to Missouri"

"... For those among you who are confessing Me boldly and openly before men, I will be their Strength and sure Support. I pity those who compromise their confession, and I call them to repentance. My wrath will be hot against those who attempt to remove the scandal of my cross and hold out to men a way of discipleship which cheapens my grace."

M.L. Koehneke



Richard Wismar

The Lutheran Teacher As Counselor

"I might do it again, 'cause I like talking to you."

"Oh, you're the shrink, are you going to talk to me today?"

"I could tell you that maybe now after talking to you, I could improve it. And it might make me at school a little better. And I finally got to talk to somebody about it."

"Dear Mr. Wismar,

Yesterday I talked to you about things that might happen at home. I talked about if my turtle died I would feel sad. Yesterday my turtle died and I felt real sad."

The above comments were shared by Lutheran school students during the writer's dissertation research which involved tape recorded interviews with 90 children about a personal problem. The data definitely reinforced the unique opportunities a Lutheran teacher has to minister to children as a counselor.

Right from the start it must be acknowledged that there are definite limits on the teacher's role as counselor. The most obvious is that teachers are not trained to be counselors. One of the marks of a profession, including teaching, is to be aware of the limits of our training and to be ready to consult and refer to other professionals.

The purpose of this article is to share aspects of the counselor's role that are congruent with our training as teachers and with the unique setting that a Lutheran Christian school provides.

Bergman (1981) pointed out that teachers are most likely in a better position to counsel than any other professional. In fact, the teacher is usually the only professional who spends the greatest amount of time with a student. A further connection of the teacher's role to that of a counselor was noted by Bergman when he underscored that emotional and personal problems are the main roadblocks to learning difficulties. To teach effectively also involves a growing awareness and sensitivity to the special needs and problems of each child.

Additionally, teachers are in a unique position to be part of the growing emphasis on a preventative, proactive approach to mental health. Although there seems to be a general agreement that everyone can in some way benefit from mental health services, the delivery of

Richard Wismar is Director of Elementary Field Services and Placement at Concordia College in Portland, Oregon.

such services to the general population is still far from becoming a reality. One study indicated that the approximately 45,000 doctoral level therapists can realistically provide service to only about 2 percent of the population needing assistance. (Gazda, 1987).

One of the potentially most effective contexts for a proactive approach to mental health is the school. The elementary school particularly provides opportunity to work with children when primary prevention is possible and where large populations can be reached.

Lutheran schools by their very purpose and nature provide a unique setting for a preventive approach that will facilitate positive growth and development. That is because from their earliest history, Lutheran schools were established to serve the whole child by integrating the Christian faith into all of learning and life. Lutheran teachers and students have always had what the helping professions have only recently recognized as an asset to one's life--spirituality.

This represents a major shift from the recent past when many approaches to counseling considered religious faith as a "crutch", a way to avoid issues and objectively overcome problems. This shift to the value of spirituality as a strength is indicated by a special issue of the *Journal of Counseling and Development* (1992) devoted to Wellness Through the Life Span. One article, "A Holistic Model for Wellness and Prevention Over the Life Span" (Witmer & Sweeney), presented five major life tasks with spirituality as the number one task. Another article is en-

titled, "Counseling for Spiritual Wellness: Theory and Practice" (Chandler, Holden, & Kolander) and deals with ways to enhance spiritual wellness.

In the area of spirituality, Lutheran educators are well equipped in terms of both training and experience. This is our very reason for being in the teaching ministry. This aspect of counseling is one in which Lutheran teachers shine. Our continuing prayer is that the great love and forgiveness of Christ that comes to us will more completely be reflected through us in all our relationships.

Our Christian heritage and perspective actually provides the Lutheran teacher with the basic ingredients of a therapeutic relationship. Numerous outcome studies indicated the significance of the quality of the counselor-client relationship irrespective of theoretical approach (Smith, Glass, and Miller, 1980). Carl Rogers' person centered approach to counseling stresses the importance of unconditional positive regard, congruence (genuineness) and empathetic understanding as key ingredients of a positive relationship. Similarly, Truax and Carkhuff (1967) concluded that the person who communicates warmth, genuineness and accurate empathy is more effective in helping other people.

These qualities could also be considered characteristics of a Lutheran teacher. We have the greatest motivation for growing in our unconditional regard for our students and that is God's unconditional grace in Christ. Our goal is to model Christ's example in reaching out with his kind of warmth and genuine concern for others. It was always therapeutic for this

Lutheran teacher to begin each school day anew together with students in the assurance of Christ's complete and total forgiveness and acceptance.

The quality of empathy is important for both teaching and counseling. Combs (1982) referred to a list of studies that demonstrate sensitive empathy is characteristic of highly effective teachers. At least one reason for this, offered Combs, is that communication is dependent on common meanings in the perceptual field of communications. To come in touch with the world of the child is to make contact and teach effectively. The greater the awareness of the child's inner world, the greater our effectiveness as both teacher and counselor.

The daily opportunity Lutheran teachers have to build a trust relationship and empathize with students places us in a unique position to be open to students' needs and personal problems. Often when we least expect it, a student may communicate a desire to share a difficulty he/she is experiencing. That's when we need to be ready to be an active listener by focusing on both the meaning and feeling being communicated.

Many times a readiness and willingness to listen can help alleviate a child's problem. For example, when the writer was conducting interviews for his research, he noticed a second grader who was isolated at a table during lunch time and so had to eat alone. Actually, the youngster wasn't eating but just dawdled with his food. After telling the student "hello" and asking him what grade he was in, he started to cry. Then he went on to explain, "I'm

failing everything. People are dying. My uncle crashed into the mountain in the army and was killed." All the investigator could do was listen and try to briefly empathize. Yet just by attempting to listen, the second grader was able to change his mood and began eating his food. Even though his problem could not be dealt with at that moment, a listening ear seemed to be just what he needed to get him through his lunch.

A further example of the need to listen and clarify what the child is trying to convey is emphasized by this transcript of a kindergarten student.

"If they're getting divorced it makes me feel sad 'cause I don't want them to get divorced. I don't want them to go through a big court fight 'cause I'll get an 'army'..."

Before reading on, try to guess what this rather verbal young child was trying to communicate. From an adult perspective her descriptor doesn't appear to make much sense. But in this case the student went on to translate her very effective concrete view of a potential custody battle.

"...I'll get an 'army' because one's going to be pulling on that arm and one's going to be pulling on that arm."

Effective listening also requires that we listen by helping children clarify their message. Rather than assuming we know or interpreting for them, we simply need to remember to ask them.

In reflective listening, a teacher-counselor strives to mirror both the meaning and feeling expressed by the child. This communicates to the child that the problem is understood. Through reflective listening, information can be obtained to

determine if the problem is one that you can facilitate or if the problem requires referral to a mental health professional. Bergman (1981) suggests that teachers can assist students in dealing with life adjustment problems many of which involve difficulty with interpersonal skills. Examples might include working cooperatively, resolving conflict, making new friends, time management, academic concerns, or self esteem issues.

Dinkmeyer and McKay (1989) recommend the following counseling model to help children resolve problems:

- 1) Reflective Listening
- 2) Explore Alternatives
- 3) Select One Alternative
- 4) Forecast Results
- 5) Obtain a Commitment
- 6) Evaluation

As previously discussed, reflective listening is an important first step to understanding the problem from the child's view and to clarify feelings. This often encourages the child to open up and share more information concerning the problem.

The next step involves encouraging the child to brainstorm a variety of potential solutions to help resolve the problem (What are some things that you could do to get along better with your older brother? What are some steps you could take to raise your grade in math?). If the child has difficulty generating alternatives, offer suggestions in a tentative framework (Have you considered... Would you like to try...?).

After generating several potential alternatives, assist the child in selecting one to implement. Steps 3 and 4 can work

together in this process. Go through each possible solution and have the child forecast what might happen if they tried a particular alternative. Next, review this information to help the child commit to trying one of the alternatives considered. Finally, agree upon a time to meet later and evaluate how the potential solution worked. Here a decision could be made to continue the current plan or the process could be repeated to select a different alternative to try.

The above model could also be taught to the students themselves as a way to resolve problems and make decisions. The model could be demonstrated by using scenarios of typical problems that develop in a school setting as well as to help a class make group decisions. It might even be adapted as a strategy for teaching subjects like religion and social studies.

For example, students could be encouraged to generate possible alternatives to Abraham's dilemma of being commanded by God to sacrifice his long awaited son, Isaac. The students would then be guided through the rest of the model to project the possible consequences of each alternative and compare these to Abraham's actual decision. In a similar way, the model could be related to Abraham Lincoln's dilemma of dealing with the issue of slavery and the Civil War.

The value in teaching the model seems to be that students realize that there are often a variety of solutions to a problem and that systematic steps can be taken to resolve the problem.

SEVEN TIPS FOR MULTIPLYING YOUR MINISTRY AS COUNSELOR

Besides the opportunity to minister in a counseling role during the school day, there are a variety of ways that the Lutheran educator can facilitate positive mental health.

The following list is offered as possible starters:

1) Parent-teacher conferences/interviews with new families.

If family concerns emerge, offer to schedule a follow up meeting and/or refer to potential sources of help. Many families with problems still seem hesitant to seek out a mental health counselor. As a respected Christian teacher with whom parents develop a positive relationship, you are often in a position to encourage parents to seek the services of a helping professional.

2) Provide a directory of local agencies that your school/congregation recommends for assisting and counseling children and families.

3) Use existing formats to strengthen families.

These could include Bible classes, home study groups, retreats, and PTL meetings. Potential resources to consider are the Concordia sex education materials, Family Film series (Dobson), Bible studies on parenting and family relationships and NPTL skits/resources.

4) Gentle Parenting.

Concise information could be provided for parents to facilitate their child's development. These "helpful hints" could be shared through school and classroom newsletters, bulletin boards or church bul-

letins. Topics might include setting limits with your child, tips for evaluating TV shows, ways to build self-esteem in children, how to help your child with homework, educational toys, and inspirational quotations.

5) Provide special classes (10-12 weeks).

All of the suggested programs below are designed so that the leader serves as facilitator rather than as expert. They provide step by step lesson plans and audio or video vignettes of typical family problems to encourage group sharing and learning.

Step - Systematic Training for Effective Parenting (Dinkmeyer & McKay, 1989).

Step - Biblically (Biblical teachings that correlate to the above program, Bortel, 1990).

Step - Teen (Dinkmeyer and McKay, 1984).

Time - Training in Marriage Enrichment (Dinkmeyer & McKay, 1984).

The above programs can be ordered through the American Guidance Service, Circle Pines, MN 55014.

Active Parenting for Teens (Popkin, 1990).

Renewing the Family Spirit (Ludwig, 1989).

Both of the above can be ordered from Concordia Publishing House.

6) Be informed about the Physical & Behavioral Indicators of Abuse.

(Contact local and state agencies for specific information and legal responsibilities).

7) Look for trained professionals in your school and congregation who might be willing to provide an hour or two a week of individual or group counseling to children and families.

(Developing social skills, Positive self-esteem, Children of divorce, abuse, alcohol).

ETHICAL CONSIDERATIONS

In working with children in a helping relationship, teachers need to be aware of basic ethical standards for counselors and how these might relate to the school setting. Consent, confidentiality and dual relationships represent three important considerations. (See *Ethical Standards*, American Association for Counseling and Development).

Before providing services to children, guidelines for counselors stress the responsibility to obtain consent from parents or guardians and, if possible, from the child as well.

How might this standard relate to Lutheran teachers? First of all, the previously presented possibilities for applying basic counseling skills to a school setting recognizes that the nature of the problem needs to be considered. From the writer's perspective, being ready to listen to children and help them work through life adjustment problems is part of the teacher's commitment to the whole child. When parents enroll their child in a Lutheran school this would seem to indicate a level of trust that includes consent for the teacher to counsel in a way that keeps in mind the best interests of the child. If a situation develops where a teacher's training and

experience are congruent with helping a child work through a specific problem over an extended period of time, then parental consent would seem appropriate.

In a counseling relationship confidentiality is a significant aspect of establishing a trust relationship. However, even in a therapeutic setting, ethical guidelines emphasize the responsibility to "up front" the limits of confidentiality.

The major exceptions to confidentiality are if the client indicates potential harm to self or others. This must be reported to the relevant authorities so appropriate action can be taken (Ethical Standards, AACD). Along these same guidelines, both counselors and teachers are legally responsible to report any evidence of child neglect and abuse.

If a child shares information that parents or other professionals would not have to know but would be helpful for them to know, the child's permission could be obtained first. On the other hand, if information given involves areas that must be shared, then the teacher can explain that out of concern for the child's welfare, the information needs to be reported (Hoelter, 1994). The goal is to maintain the level of trust established with a child and at the same time act in the best interest of the child.

Another consideration related to confidentiality is to realize that children with limited experiences and cognitive development tend to distort reality. Family matters that children may share either in the classroom or in a helping relationship often need to be clarified through further exploration. If the information is such that

it requires sharing with parents, then it is essential to explain that this is the child's view of the situation and invite parents to verify.

Dual relationships involve other roles and responsibilities that may conflict with the roles such as teacher, principal, coach and youth leader. For example, a role conflict might occur when a student confides in a teacher who also serves as principal that the presenting problem involves breaking a school rule. In this case the conflict arises between the responsibility of both teacher and principal to follow through with consequences of breaking a rule and the counseling role of building trust and maintaining confidentiality. When relating to students in a counseling role, it would seem important to recognize the potential conflict that can result from dual relationships and to be ready to refer to another helping professional.

CONCLUSION

Martin Luther could definitely empathize with Lutheran teachers. It must have been after a long day of catechetical instruction that Luther said, "Teaching is a task that can fray the nerves of an ox!" But Luther also said, "Everything that is done in this world is done in hope." Assured of the hope of Christ that is within us, Lutheran teachers reach out to share the hope of the

Gospel as both teacher and counselor. This includes a readiness to assist children in working through a variety of life adjustment problems and also recognizing the need to refer to other helping professionals. †

REFERENCES

- American Association of Counseling and Development. Ethical standards. Alexander, VA: Author.
- Bergman, J. (1981). Counseling skills for teachers. Lutheran Education, 116, 3, 148-156.
- Chandler, C.K., Holden, J.M., & Kolander, C.A. (1992). Counseling for Spiritual Wellness: Theory and Practice. Journal of Counseling and Development, 71, 2, 168-175.
- Combs, A.W. (1982). A personal approach to teaching: Beliefs that make a difference. Boston: Allyn & Bacon.
- Dinkmeyer, D. & McKay, G.D. (1989). Systematic training for effective parenting. Circle Pines, MN: American Guidance Service.
- Gazda, M., Childers, W.C., & Brooks, D.K. (1987). Foundations of counseling and human services. New York: McGraw-Hill.
- Hoelter, M. (1994). The elementary counselor and confidentiality. Interview, June 23.
- Smith, M., Glass, G., & Miller T. (1980). The benefits of psychotherapy. Baltimore: Johns Hopkins.
- Truax, C.B., & Carkhuff, R.R. (1967). Toward effective counseling and psychotherapy. Chicago: Aldine.
- Witmer, J.M., & Sweeney, T.J. (1992). A holistic model for wellness and prevention over the life span. Journal of Counseling and Development, 71, 2, 140-148.

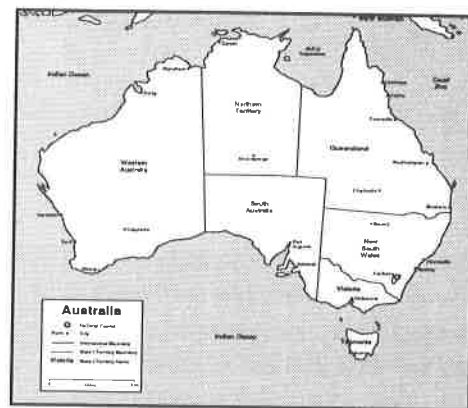
More Student Bloopers

If there is a single word to describe me, that word would be "profectionist."

(From *More Anguished English* by Richard Lederer)

Carl Moser

Lutheran Schools Down Under



"It's the hats. I know it's the hats," I said.

Betty countered, "No, I think it's the grounds. The way these schools are landscaped is really beautiful."

I responded, "But in the US, very few children in Lutheran schools must wear uniforms. They are required here in Australia in all Lutheran schools, and all the children are required to wear those hats. The big difference between Lutheran schools in the United States and Lutheran schools in Australia are the hats."

Betty and I were trying to determine how schools operated by congregations of The Lutheran Church in Australia are different from schools operated by congregations of The Lutheran Church-Missouri Synod in the United States. There are differences between the Lutheran schools in Australia and Lutheran schools in the United States, but as in landscaped grounds and hats, these differences are primarily superficial. It is true that in Queensland where we visited twelve schools, the state requires all children to wear hats whenever they are outside during the school day. The general rule is "no hats, no recess, physical education, cricket or softball." Lutheran educators in Queensland, the northeastern Australia state, told us that Queensland is the "Skin Cancer Capitol of the World." They felt it had something to do with the ozone hole being nearly directly over the continent of Australia. We never checked any scientific rationale behind that idea.

Lutheran schools in Queensland did have beautiful grounds. Their schools were very open to the outside with many evergreen plants nicely landscaped around the facilities. Immanuel in Maroochydore was quite proud of the rainforest it maintained on school grounds for appearance and environmental concerns. Queensland is very similar in climate to Florida. And in Florida our Lutheran schools frequently also have very outside-oriented classrooms and a lot of lush, green vegetation beautifully landscaped around them.

Carl Moser is Director, Schools Unit, of the Board for Parish Services of the Lutheran Church-Missouri Synod.

Last November, my wife, Betty, and I visited twelve Lutheran schools in Queensland with the assistance of Ken Albinger, Queensland District Education Executive for the Lutheran Church of Australia. (Ken is a 1964 graduate of Concordia, Seward, who along with several other LCMS teachers was called to serve in Australia in the 1970s. Our churches were in fellowship at that time. Congregations of the Lutheran Church of Australia operated 72 Lutheran schools. Of that number, 57 are elementary (primary) schools, and 15 are secondary schools or, as they call them, "colleges."

The Lutheran Church of Australia is not in altar or pulpit fellowship with any Lutheran body in the United States. Parts of the Lutheran Church of Australia used to be in fellowship with Lutheran bodies in the States, but approximately ten years ago these Australian Lutheran bodies joined together to make one national Lutheran church. At that time any fellowship ties with the ELCA, WELS, and LCMS ceased to exist since the church body in Australia changed. There is only one Lutheran church body in Australia today.

Legislation at federal and state levels enacted during the 1970s resulted in direct funding of the recurrent costs of non-government schools. Today approximately 60% of all income for Lutheran schools in Australia comes from a combination of state and federal school grants. This is approximately the same amount that it costs the school to pay teachers' salaries. Lutheran school teachers in Australia are

paid at the same salary level as teachers in the public or state schools. The rationale behind this form of funding in Australia is that the government must pay approximately half the costs of children in private schools, but must pay 100% of the cost of educating children in public schools. Thus, government policy has led to a significant increase in the number of non-government schools, thereby decreasing federal and state costs for schools. Most of the growth has occurred in church related schools.

This influx of funds from the public sector has provided for a new breath of life for Lutheran schools. They have grown dramatically since this type of funding support has been provided. In the words of Australia's recently retired national Lutheran school leader Tom Reuther, "Lutheran schools in Australia are growing madly. One-thousand new students in Lutheran schools in 1993 and an expected 1,000 additional students per year for the next five or more years." Funds are also available to help support the district and national offices which serve as purveyors of services for the Lutheran schools in their districts. Thus, public funds also help support the district Lutheran school office and executives.

A very small percent of the funding of Lutheran schools in Australia comes from congregations. Approximately half comes from state, community, and federal government and the other half from tuition and private sources. Our tradition in the United States is that the congregation as a

whole has responsibility to educate children of the congregation and to reach out with the saving Gospel of Jesus Christ to others by allowing them also to attend our schools. Such strong congregational financial support is not evident in Australia, although congregations maintain a strong prayer and practical support base for their schools.

The Lutheran Church in Australia supports the Lutheran Teachers College. Basically, this is a one-year college that Lutheran school teachers attend after completing a teacher education program at a public university. Through this terminal year of college, students receive their graduate diploma of theology in education and become certified (accredited) by the church as teachers. However, it was pointed out rather forcefully to me that Lutheran school teachers in Australia are not "certified" by the state. I was trying to make a point with the school leaders there that we believe that Lutheran school teachers should be certified both by the church and by the state, acknowledging the need for credentials provided by both the church and the state, one being equally important to the other. They merely laughed and indicated they did not certify any teachers. We questioned further only to find out that in Australia, "certification" is used only for the process to have people placed in mental institutions. In other words, they are "certified" as mentally unstable. Thus, it was humorous to them to hear that we certify our teachers both by the church and by the state, obviously in their terms to be

fit only for mental institutions. They accredit their teachers and provide a Lutheran teacher diploma for them.

These shades of difference, using the same language and speaking in very similar ways are puzzling at times. Occasionally an innocuous term becomes a very important difference. That's the kind of difference that we found existed between Lutheran schools in Australia and Lutheran schools in the United States. They were very similar, but every now and then you found a significant difference, even though it wasn't evident at first.

Another example of the small difference in language is that I enjoyed eating bugs in Australia. That sounds rather horrifying until you understand that "bugs" is the term used for clawless lobsters in Moreton Bay in Queensland. Thus, to eat bugs in Queensland is to eat a sea creature very similar to our lobster. No, I didn't eat any insects, but the bugs were delicious.

The Lutheran Church of Australia (LCA), is very concerned about their schools and very supportive. No high school (college) in Queensland is owned by an association of congregations. Every high school is owned by the district of the Lutheran Church of Australia. Those who control the school are selected by the district church council and ratified at the district convention. They are chosen from a list of candidates drawn up by the school and approved by the district schools council. The primary purpose of the school's council is to ensure that the school stays true to the mission of the church. Those

selected by the district convention take their task very seriously.

Lutheran primary schools in Australia are usually limited to 200 students. The government provides support for up to 30 students per classroom. Lutheran schools are concerned about getting the optimum number of dollars for their schools. Thus, Lutheran schools typically have seven grades in primary school (ages 5-12). Seven grades of 30 children each is approximately 200. Some schools have 400 students, two classrooms per grade. Forty percent of the students in Australia's Lutheran elementary schools come from Lutheran homes, whereas 34% of the students in their high schools (colleges) are Lutheran. (In the United States 59% of our students in elementary school and 62% in high school come from Lutheran families.) In Australia, nearly all (95%) of the primary school teachers are Lutheran as compared to only 53% of the high school teachers. (In the United States, 90% of our elementary and 85% of our high school teachers in the United States are also certified by The Lutheran Church-Missouri Synod as Ministers of Religion, Commissioned.)

Although statistics aren't kept for the number of students reached for the church through Australia's Lutheran schools, we visited one congregation that was meeting on the school campus and met several individuals who served as school pastors. Australian schools typically had weekly all-school chapel services led by the pas-

tor. The principal frequently made announcements after chapel. Faculty members frequently assembled for worship together. The religious textbooks used in schools there are published by Concordia Publishing House. Several of the schools are using their own religion materials rather than materials published by a publishing house. Textbooks and other learning materials are similar to those used in the United States but by different publishers. They are frequently published either in Australia or in Great Britain. Few immigrants to Australia come from the United States. Most come from Great Britain, Central Europe, and island nations of the southern seas.

The school year of Lutheran schools in Australia is quite different from that in the United States. Since their seasons are reversed, schools in Australia are in session while schools in the United States have the summer break. Schools in Australia do not break for a three-month summer, but have a six week break in December and January.

Early childhood centers in Australia are frequently considered "C and K's" (Creche and Kindergarten). They serve children from ages 6 weeks to 5 years. There are approximately 5,000 children. In their early childhood centers, children don't wear uniforms, but teachers occasionally do. No "C & K's" are found in the same building as a primary or elementary school. Even though operated by the same congregation, they are usually at distinctly different locations.

In preparation for teaching in Lutheran schools in Australia, those who wish to serve the church as teachers attend three years of a public university followed by a final fourth year at the Lutheran Teachers College of Australia which annually graduates twenty to thirty students who are accredited by the church for teaching in Lutheran schools. This is the only college operated by the Lutheran Church in Australia and does not yet include a graduate program. Thus, very few of the educators and administrators in Lutheran schools have graduate degrees. Several are currently undertaking such programs in institutions operated by the Concordia University System in the United States. The number of teachers accredited by the Lutheran Church of Australia has not even come close to meeting the demand, particularly in the secondary schools. That's why there is such a large number of non-Lutherans teaching in the secondary schools.

The largest school in Australia is St. Peter's Lutheran College, established in 1945 with an enrollment of 1,464 students and a long waiting list. St. Peter's has a large number of boarding students from various places around the world.

The average class size in Australia in the high schools is 15 students per teacher. (In LCMS schools in the US it is 14 students per teacher.) In elementary schools, it is 23 students per teacher. (In the US it is 26 students per teacher.)

After visiting twelve Lutheran schools in Australia, the differences that Betty and

I found were only superficial. There's a wide variety of Lutheran schools in the United States operated by congregations of The Lutheran Church-Missouri Synod. Some children wear uniforms. Some congregations financially support the schools a great deal. Some school buildings are large egg-crate-type construction. Some teachers are tied to the textbook and others are very open in their instructional methodology. Some of our Lutheran schools emphasize religion and evangelistic outreach more than others. Some campuses are beautifully landscaped, while others are asphalt. In some parts of our country, our teachers speak with an accent that's different from that in other regions. The same kinds of differences we find among Lutheran schools in the United States are the same kind of differences between LCMS and LCA schools. Profound differences were assumed, but not discovered.

While out walking one morning, I was practicing my best Australian "G'dayee" to myself, assuming other walkers early that morning in Australia would greet me with the words. I assumed that being half way around the world I'd have to speak a little bit differently. As the first early morning walker approached, I caught his eye, smiled, and said "G'dayee." He responded with "Good morning." My assumptions were devastated. By the way, we didn't see any koalas, deserts, kangaroos, platypuses, or aborigines wearing loin clothes. We did, however, see McDonald's, Ponderosa, Kentucky Fried

Chicken, Ford automobiles, and excellent, dedicated Lutheran school teachers and administrators.

Since Lutheran schools in Australia are very similar to Lutheran schools operated by congregations of The Lutheran Church-Missouri Synod, there are some connections that can be made in order to assist students in both countries to grow in their appreciation of the global society in which we live. Some suggestions for sharing and comparing between the two groups of schools are:

- 1) Pen pals from Lutheran school classrooms in the United States can be arranged with Lutheran school classrooms in Australia.
- 2) Teachers from one country may exchange places with teachers from the other country for a year or semester.
- 3) Educators may attend conferences together, where sharing of similarities and differences with representatives of the other country can be made.

4) Resources, curricular materials, teaching aids, and administrative helps may be exchanged.

5) Computer link-ups can be made between schools or classrooms.

6) A Lutheran school educator from one country may study in the other country.

7) Study tours or trips may be taken by Lutheran school educators from one country to Lutheran schools in the other country.

Our visit was not a comprehensive visit of all Lutheran schools in Australia, nor was it of such duration that an evaluation can be made of the schools or a comprehensive understanding of how they operate. A very brief visit, however, did show us the quality and Christian distinctiveness of our Lutheran schools in Australia. We were struck with the amazing similarities half a world away between their schools and ours.†

And more Student Bloopers

- I was abducted by the National Honor Society
- I want to be fully bilingual in three or more languages

(From *More Anguished English* by Richard Lederer)



Cynthia L. Kuck

Lutheran Schools: Gateways to Membership?

*I*t was three years in the planning. Finally, it happened. A new Lutheran school was born. The five urban congregations which gave it birth were all experiencing rapid decline in church attendance. Their remaining members were aged. The future looked bleak for these churches' survival.

Why would congregations in decline start a school? They cited two reasons. The first was that quality education was desperately needed in their community. The second was that the school could revitalize the churches.

The plan was this: The school was to keep close track of the church membership of its students. The names of the families who were unchurched were to be turned over to the pastor closest to them. The pastor would then call upon the family and become responsible for it. In this way, the churches would gain new members and be strengthened. The beauty of the plan was that the congregations wouldn't even have to go looking for the unchurched in the community. The unchurched would be coming to them.

The plan worked splendidly--for one of the five churches. The other four pastors shook their heads and wondered why that church, the one farthest away from the school, was gaining so many school families. The other four congregations certainly weren't experiencing such growth. Why one--and not all five?

WHY HAVE A LUTHERAN SCHOOL?

It's no secret that sponsoring a Lutheran school is expensive. Increasingly, hard questions are being asked about its efficacy--and should be.

In past times, the purpose of a Lutheran school was to nurture and educate the children of the sponsoring church. It was through the school that children learned the faith and became encultured into the congregation. Providing funding for the school was viewed as a necessity if the future of the church was to be preserved.

In many places, that paradigm has changed. As a result, Lutheran schools not only serve the children of the congregation, but also those in the community and those from other churches. Initially, this began as a way of ensuring the viability of the school. As the congregation aged and/or membership declined, fewer congregational children were available to attend the school. To keep class size appropriate, enrollment was opened first to other Lutheran congregations, then to other Christian churches, and then to the community in general. Added to this mix was the increased cost of schooling. Tuition students added needed income to the school budget. As a result, the student and family populations which the Lutheran school serves have become much more diverse.

It is this diversity which has caused congregations to question whether they should keep their schools. Schools cost money--lots of money. Congregations rightly ask themselves if dedicating such a large portion of their budget to the school is the best stewardship of the scarce resources available to them. While most acknowledge that preparing children for their responsibilities in the wider church is appropriate, they question whether an individual congregation should shoulder more than its fair share of this financial burden.

The burden becomes easier to bear if those in the congregation perceive that their school is an effective tool for evangelism. The questions, however, have to be

asked: Are Lutheran schools effective tools for evangelism and do they result in additional membership for the sponsoring congregation?

EVANGELISM AND THE LUTHERAN SCHOOL

Data concerning schools as effective tools for evangelism are conflicting. Some research indicates that the presence of a Lutheran school does result in higher church membership for the congregations which sponsor them.⁽¹⁾ Other research indicates that this growth is highly dependent upon the programs and personalities within the congregation.⁽²⁾

THE FINDINGS

1991 SCHOOL STATISTICS SURVEY OF ELCA SCHOOLS

This research examined, among other variables, the question of church membership as it related to Lutheran schools. In this national survey of rural, suburban, and urban ELCA schools, it first examined the composition of the student body. On average, 24% of the students were members of the sponsoring congregation and an equal percentage were from unchurched families. (See Table A.) Of the remaining students, a significant percentage represented the nominally churched. These data show that the potential for evangelism and increased membership for congregations which sponsor a Lutheran school is real and not just theoretical.

This study also found that congregations which sponsored Lutheran schools

Table A

Church Affiliations of students in ELCA Schools

Region of the country	Church Affiliation				Total
	ELCA	Lutheran	NonLuth.	Unchurched	
East	625	257	2618	638	4138
Center	1630	478	1190	341	3639
West	1068	412	2122	2197	5799
TOTAL	3323	1147	5930	3176	13,576
	24%	8%	44%	24%	100%

averaged an increase in church membership of ten active members per year as a direct result of the school. The highest gains (eleven new members, on average) were found in urban parish schools and in schools located in the Midwest. Schools and congregations on the East and West coasts reported slightly lower rates. (See Table B.)

Closer examination of these data revealed two interesting findings. First, almost one-third of the schools did not track the church membership of their families nor did they keep record of church or Sunday school attendance.

- A small random sample of these schools was telephoned and asked why such information wasn't available. The reasons most commonly given included:
- lack of time by the principal or pastor to get this type of information and analyze it,
- a perception that asking for such information was an inappropriate breach of family privacy, and
- the belief of the principal that such information would not be used in any way by the pastor.

The second interesting observation which emerged from these data was that

the mere *presence* of a school was not enough to ensure church growth. In this national study, a number of schools reported that none of the nonmember and unchurched families which attended the school joined the congregation during that reporting year. Likewise, other schools reported a startlingly large number of families who joined the church as a result of enrolling children in the school.

WHY THE DIFFERENCE?

CHURCH MEMBERSHIP INITIATIVE STUDY

This study, conducted under the auspices of AAL and directed by Alan Klaas, offers some data to help answer this question.

Information gathered by researchers at Concordia University, River Forest, found that schools serve as gateways into a congregation. Like all gateways, it swings forwards and backwards--either towards membership or away from it.

SWINGING TOWARDS MEMBERSHIP

There are significant steps which a church and school can take to effectively utilize opportunities for evangelism. They are: attracting the unchurched into the school and integrating school families into the life of the congregation.

ATTRACTING THE UNCHURCHED

Before a congregation can begin to minister to an unchurched or nominally church family, that family must first be known to, or in contact with, that church. School is a natural meeting ground between the church and unchurched. They are

brought together because of their common desire to give their children the best education possible in a safe and supportive environment.

The selection of a school, however, is very serious business for most parents. There are specific needs which they are looking to have met by the school of their choice. If these factors aren't present, parents won't choose to send their child to the school.

QUALITY OF EDUCATION

All schools have a reputation in the community. Those which have a reputation for academic excellence seem to attract greater numbers of prospective students. Parents want the very best education for their children. They will investigate schools with good reputations and avoid those with poor ones. If a school has a poor reputation, it cannot expect to thrive nor will it be an effective gateway to church membership.

FRIENDLINESS

It's true. First impressions do count. In interview after interview, parents commented that they were drawn to a school because of its friendliness. That first contact with the principal or director set a tone which colored their mindset. If that first interview didn't go well, the parents continued to shop for a different school. And understand this--almost all parents (including members of the congregation) comparison "shop" before choosing a school for their children. Sometimes this shopping is casual and half-hearted--but it

Table B

Evangelistic Outreach of ELCA Schools

Region of the country	Average Number		
	Unchurched	Transfer	Total
East	102	93	195
Center	121	184	305
West	206	91	297
TOTAL	427	368	797
	54%	46%	100%

does take place! When prospective parents are met with warmth, they perceive that their children will also be received in the same way. This warmth and friendliness matches the picture they have of what a church should be about.

GOODNESS OF FIT

Parents today want a school which reflects the values of the home. They insist on a school which will nurture their child. This nurturing, however, can take different forms. Some parents want that nurturing to be gentle and encouraging in tone, looking to identify the strengths of their child and to build upon them. Others want it to be more structured--a caring environment which is reinforced by strong and firm discipline.

Parents are also looking for reinforcement of their beliefs regarding right and wrong. When these match, the parents' relationship with the school is smooth. When they collide, however, conflict looms and parental dissatisfaction with the school will increase. Spanking is a good example of this point. Suppose the school has a policy which permits spanking--and the teachers at the school implement the policy regularly. This style of discipline will attract some parents--and repel others. What happens when the school spans a child and the parents don't believe in spanking? It's a guaranteed recipe for conflict.

This concept of goodness-of-fit is important because the church cannot minister to families if the families leave the

school or choose to enroll their children elsewhere. This is especially true if families leave the school because of hurt.

Many schools address this issue by letting parents know "up front" exactly what the school stands for and how it views and teaches values. It is then up to the parents to either accept the structure or go elsewhere (hopefully) before hurt feelings can be generated.

Other schools approach the issue differently. Instead of placing the emphasis upon how values and beliefs are taught and reinforced, the emphasis is upon nurturing the relationship of the family with the school. This means that the school will approach discipline, values, and teaching the faith on an individual basis as much as possible. For example, the school may have a policy permitting spanking, but parents also have the option of choosing alternative discipline strategies for their child. The focus is upon correcting the behavior and reinforcing values and theology in ways that are understandable to the child and acceptable to the parents.

INTERPERSONAL RELATIONSHIPS OF THE FACULTY

Being new to the neighborhood, they were looking for a school for their child. They'd heard about the Lutheran school at the corner of their block. It was attractive because it was so close to home and it had a before and after school program. The neighbors said that the school had a reputation for academic excellence. Sounded good--but when asked, few of these same

neighbors chose to send their children to the school. Their perception was that the faculty didn't get along with each other. Parents who sent their children to the school confirmed that they'd heard a lot of back-biting going on, and that parents often took sides. It raised the question, if the faculty couldn't get along with each other, could they get along with their students and parents? Deciding that they didn't have the energy to deal with this, these parents chose to enroll their child elsewhere.

GATEWAYS TO INTEGRATION

The school year has begun. There are unchurched and nominally church families in the school. These families will receive an invitation to visit the church and join. They'll come and join. That's the plan. Unfortunately, it rarely works.

The research shows that new school families rarely join the sponsoring congregation quickly. Rather, if it happens, it will happen over a two to four year period of time.

New parents reported that their interest in joining the church was initially slight. They were far more interested in the quality of schooling which their children would receive than they were in church membership. They also reported, however, that the number of gateways between the church and school played a crucial role in their decision to join the church. The more gateways a congregation had, the more likely new families were to join the church.

KEY GATEWAYS INCLUDE:

- *Communication between the congregation and the school families.* Mailings concerning worship services and congregational activities were appreciated, since they helped to orient the new school family to the church environment and also cued them as to important issues facing the congregation.
- *A friendly, nonjudgmental pastor who was visible in the school.* Casual contacts were viewed by nonmember families as nonthreatening and highly desirable. If the pastor appeared unfriendly, pushy, or "too busy" possible interest in joining the church quickly waned.
- *Required participation of school children in a church service.* Surprisingly, many unchurched parents who later joined the church commented that this was a very effective way to get them to come to church. In their minds, required attendance gave them "permission" and a valid reason to attend church. It allowed them to "try the church on" and gave them a way to have contact with congregational members. If church members were friendly and willing to talk to them after the service, unchurched parents reported an increased willingness to attend future church services.
- *Planned activities which included both school families and congregational members.* Meeting over hot dogs at a game or through working at a fund raising event such as a carnival was highly effective in nurturing positive interpersonal relationships between members and the

unchurched. These casual points of contact often became effective gateways for the unchurched to become integrated into the life of the congregation.

- *Breadth of available programs for the entire family.* Parents who eventually joined the church as a result of the school repeatedly commented on how they valued a "full-service" congregation. They wanted programming beyond the school which would keep their children involved in the congregation and which offered something for the adults. This was especially important for urban families who were actively seeking ways to keep their children safe and off of the streets.

LUTHERAN SCHOOLS--GATEWAYS?

The five congregations which founded the Lutheran school at the beginning of the article discovered that having a school did not automatically translate into increased membership. Four of the pastors met their minimal obligations to the school. They did call upon unchurched families, but little resulted from their efforts. None of them viewed the school families as an extension of their congregation. Further, their congregations were not welcoming

of new members and grudgingly involved themselves in their school.

The fifth pastor, however, had a different vision. He visited the school daily, choosing to come when parents were likely to be there to either pick up or drop off their children. He talked to the parents about their children, about the weather, about their jobs, and, when asked, about his faith and his congregation. He personally invited families to come to his church. He also invited the school to hold its programs, installation services, etc. at his site. The school choir received regular invitations to sing. His church office included all school families in its mailings. He trained congregational members how to be hospitable to visitors and assigned member school parents to shepherd visiting school parents.

School parents responded positively. Within three years, eighteen new families joined his church.

Which way does the gate swing in your church and school?

ENDNOTES

1. Kuck, Cynthia L. 1991 School Statistics Survey of ELCA Schools. Division for Higher Education and Schools, ELCA, Chicago, IL, 1991, pp. 5, 12.
2. Klaas, Alan, ed. Church Membership Initiative. Aid Association for Lutherans, Appleton, WI, 1993.

Really?

"Kids Make Delicious Snacks"

(Headline in local newspaper)



Erv Henkelmann

Watchwords for a Quality Church Work Staff

A recent network TV program highlighted a Maryland company that had just announced to its staff of five hundred a very special surprise. They were all going to Disneyworld. The firm's 20th anniversary was the occasion for the celebration. But what the company's owner said he was primarily endeavoring to proclaim was that he had an excellent and faithful staff. He was saying huge thanks.

Also interviewed was a manager who had been with the company for the past fifteen years. She was asked, "What's it like to work here?"

Her answer was immediate. "It's fun. Fast-paced. It's challenging and rewarding." And then she added, "We're like family. We're a big family."

I quickly jotted down this happy employee's response. It would provide a good introduction to a team ministry workshop or it might give me a nice lead-in for an article about the congregational or school staff that is distinguished in terms of its relationships with one another.

How would you respond to the interview question, "What's it like to work here?"

Just a few days ago I asked that of a new teacher in one of my district's elementary schools as I visited her classroom. Her quick reply was, "I'm enjoying my job immensely!" That was good to hear. She had taken a tremendous pay cut of thousands of dollars in leaving her outstanding suburban public school to teach in a Lutheran parish school. I wasn't surprised, however, because the school she opted for is one that works hard at staff relations and is part of a congregation that puts high value on responsible team ministry.

As I come upon relationship-strong staff models within Lutheran education settings, I'm quick to think about some of the Apostle Paul's special words to the Christians at Philippi. They've become special watchwords for me. Beginning at Chapter Two, and according to the NIV translation, Paul writes, "If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and

Erv Henkelmann is Executive Assistant to the President (English District)/Parish Services. Before that position, he was a teacher and/or administrator in Lutheran schools in Illinois, Indiana, and California. He is also a past president of the Lutheran Education Association.

compassion," (Hey, people, if you take the gospel of Christ seriously at all) "then make my joy complete by being like-minded, having the same love, being one in spirit and purpose."

I hear the Apostle Paul listing four key elements of Christian unity and they're very real aspects of effectiveness for groups of church workers, good watchwords.

Be Like-Minded. Think alike. Speak with one voice. Read the same sort of things. Be very similar in the philosophy you have toward children and learning. *Set your minds on things above, not on earthly things,*" Paul wrote in Colossians 3:2. He also suggested to them, *"Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone."* (4:6) Be pleasant. Be courteous. Don't just look to your own interests, but also to the interests of others.

Have the Same Love. Love alike. Care deeply. Be like Jesus. He made Himself nothing even though He was really God. He became a servant person who was willing to die, even through a death on a cross. Paul described it this way: *"Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres."* (I Cor. 13:4-7)

Be One In Spirit. Feel alike. Be loyal. Be dedicated. *"Bear with each other and forgive whatever grievances*

you may have against one another. Forgive as the Lord forgave you." (Col. 3:13) Be thankful. *"Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God."* (Col. 3:16) Pray often and regularly for one another. Be committed.

Be One In Purpose. Act alike. Pull together toward common goals. *"We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ."* (2 Cor. 10:5) Be bonded in behalf of your church and school. *"There is one body and one Spirit--just as you were called--one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all."* (Eph. 4:4-6) Be Christ-centered in all your teaching and actions. Make the Gospel the main thing you have to communicate.

EVERYTHING ABOUT GOD SUGGESTS ONENESS AND COMPLETENESS

The Good News is that God sent Christ into the world in order to bring Himself and man together. Christ's vision and desire regarding His followers is the same, that they come together. Sin divides. God unites. Man's natural bent is self-interest. Christ's way is to put others first. He calls us to lives that are open and honest, generous and gentle and inclusive. The cross has not only cleared our past, it has em-

powered our present and claimed our future.

Because the Christian church (the people in a given place who believe in, worship and serve Christ) is God's operation, it has unity and community. Churches are forever at work to eliminate pride, self-righteousness and lovelessness so that God's kind of oneness wins out.

A staff of Christian workers, therefore, has unity at the core of its being. Oneness is its call. Oneness is its style. There's not another acceptable way. Excellence in terms of staff relationships is surely what God wants. All who follow Christ as Lord are bound to subscribe to a worker walk that's arm in arm, hand in hand, heart to heart. But having quality staff relations takes more than just knowing that it's something that God wants. God leaves matters of character to us. Puppets we are not. Wisdom we have. Common sense is ours to recognize, to develop, to employ. As a result we have principles and premises that we begin to state. Rules and policies follow. At times we write them as broadly as we can and new watchwords are hatched.

I have five more watchwords to offer. They are five broadly-descriptive staff roads to travel, five polestars to pull toward. They are born out of a sense of the organizational times, an awareness of the keys to effective churches, and a desire to have the church reflect topnotch teammanship. What I want to shout about to any church worker staff comes down to the following simple, yet powerful list:

Be more spiritual.
Be more relational.
Be more missional.
Be more intentional.
Be more proactive.

BE MORE SPIRITUAL? WHAT DOES THAT REALLY MEAN?

When a staff wants God to be at its heart and core, it's going to have a different attitude. It's going to do things differently. It will make room for some worship almost every work day. It will make prayer for one another (and for one another's families) a matter of course. They'll be a staff that sings hymns and spiritual songs and that draws regularly around God's word. There will be ample witness in their daily conversations of being the Lord's people. It's a witness that shows up as conflict and disappointment are conquered through care and loving confrontation and through repentance and forgiveness.

Yes, the Lord-led staff realizes well that the memory of God's grace is going to be checked by the memory of yesterday's sins and blunders. But it's a staff that puts its irreparable past into the Lord's hands and goes forward in His steps into a new day. Christ is ever with them and behind them and ahead of them. A staff that is growing spiritually has its mentors to mind, its books to read, its retreats to take, its nets to mend. It's a staff that trusts. It 'lets go' and it 'lets God' and it quietly recognizes itself as broken bread and poured-out wine.

Such a staff is committed to bringing all the ordinary bits and pieces of ordinary life into quiet harmony with the new life that God has put in us, one that more and more exemplifies the characteristics of the Lord Jesus. It's becoming more spiritual.

BE MORE RELATIONAL? WHAT DOES THAT REALLY MEAN?

Church workers bent on growing relationally care about being together. They talk and they listen. They share their lives and become friends. Communication is not only the lifeblood of their ministry and mission; it's what brings them together as brothers and sisters, as family. Relational excellence takes effort. Making time for play takes work. Even being playful requires something extra. Staff dinners, concerts and trips take organizational sweat. They're planned intentionally to help the staff become close. Getting to know one another well is part of the staff's work. An effective staff models the same relational things found in good programs of small group ministry. Questions routinely display an interest in one another's personal lives. Good health is held high. Stressful staff relations are addressed. Body language is read all the time and there's comprehension of what it is saying.

And there's more to celebrate than birthdays. Everyone can rejoice at what one staff member writes, what another staff member presents, what another designs. Flowers and medals, a ribbon or a

nonsense trophy or a well-punned poem penned late at night, can each bank relational currency because it conveys love and respect, honor and care.

Ultimately, of course, a staff is a staff to carry out its responsibilities. Doing jobs in tandem gets more done. Synergy is real. Being aligned in terms of goals and strategies saves time and energy and face. Cooperation and collaboration are more and more in evidence. Competition isn't. Coordination is. Assuming isn't. Keeping one another over-informed is more the mode than being under-informed. Information honors. It greases skids. It blesses. The staff that communicates faithfully and well gets more done and it's a happier staff. It's becoming more relational.

BE MORE MISSIONAL? WHAT DOES THAT REALLY MEAN?

Any staff must hearken to its purpose. A company exists to sell its wares. A police department is there to serve a community, to make it safe and secure. Churches have purpose. The Scriptures give direction. Broadly speaking the Bible calls on churches to do three things: 1) Help people to grow more like Christ. 2) Grow in numbers. 3) Service people in need. There is genuine quality in the church or church and school staff that has a clear understanding of what God wants its congregation to do and become. Having a vision is imperative. Without one both staff and people will work at odds. They'll be unhappy and unfilled. Possibilities for

growth and service will slip away. Support will weaken and evaporate.

Missional churches know themselves and know their communities. God has blessed them with particular strengths. These they have claimed....and have expanded....and have made stronger. They recognize what God wants them to become by what He has already led them to be.

Missional parishes prioritize and plan. They strategize. Their key leaders have pulled together in weekend retreats in order to prayerfully and carefully move from broad goals to specific objectives and activities. A quality staff is deftly leading the way.

Missional staff people have one foot in their offices and classrooms and one foot in the community. They chafe at being institutional. Buildings and programs are important because they're useful in the nurturing of faith and the equipping of God's people to do ministry and outreach, but facilities and classes and sermons are never ends in themselves.

Being more and more missional is exciting. Clear goals motivate. Leaders are far more effective when they know where they are headed, when outreach is a well-integrated part of what they are doing, when people with serious needs are being led to hope and healing and perspective. They're becoming more missional.

BE MORE INTENTIONAL? WHAT DOES THAT REALLY MEAN?

A church staff can't have every program it might like. Resources have limits. There's only so much a staff can do. Choices must be made. Intentionality can spur on and guide decisions. It provides focus.

We respect specialization in other pursuits. Why not with the staff of a church? It's okay for a congregation not to be involved with a ministry that the Lord has apparently blessed mightily in a sister congregation. It is also okay to put much energy into a ministry that is already doing well. The Lord has given the people and their gifts to make it fly. He is saying something by what and whom He provides. Recognize the missions He has blessed and run with them. Drop others. Leanness can help.

A quality staff sees each worker in the same way. What we can do well is what we ought to do the most. What we can't do well we ought to do the least. We help one another with these strengths.

A new staff person is added with care. There's no wisdom in clogging up the works by cloning. We have to evaluate current staff with care and build a list of qualifications for the person we need. We search with intentionality. The list of responsibilities in the job description is specific.

The head of a quality staff uses that same carefully-honed list of responsibilities at evaluation time. That's the beginning point. And the excellent staff can be assured of being observed and evaluated

at specific and sensible times that are scheduled each year.

Intentionality also governs the school and church evangelism efforts. A teacher, for example, knows precisely which child is unbaptized and why. She prays specifically for the Lord to guide the plan she develops as she seeks to shepherd the parents in spiritual and relational ways. She has a vision of a child at a font and may already see herself there as one of the sponsors.

A quality staff is also intentional regarding the raising of its team ministry quotient. There are certain things a staff needs to do to care for itself. It considers with care its health and is quite deliberate in the way it flosses its team teeth and avoids team fatness. It's becoming more intentional.

BE MORE PROACTIVE? WHAT DOES THAT REALLY MEAN?

A book I purchased last year has the title *Plan or Die*. Teachers know a lot about that. Lessons that aren't planned with care usually die. A wise parish staff endeavors to not only know what it wants its congregation to become; it takes the initiative to plan with its key leaders in order to get there.

Church staffs are often far too reactive. Their we-can't-do-anything-about-

it language gives them away. They may not talk much about alternatives. There is seemingly only one approach and the board probably won't allow it anyway. Expedience reigns. The whole spirit becomes a transfer of responsibility. They haven't learned fully that if they don't act they will be acted upon. A proactive staff works on the things it can do something about. It's positive. Hear it tell itself, "We can be more patient. We can be more resourceful. We can be more diligent. We can be more creative." It is changing from the inside out.

A quality staff makes commitments and promises. It puts itself in control. It says to itself and others, "We can make a promise and keep it." It knows that it can set a goal--and work to achieve it. Regardless of the size of the commitments, as a staff intentionally speaks and keeps promises, it is establishing integrity, gaining courage, becoming stronger. The power to make and keep commitments is basic to being effective. Hence, the wise old saw that calls on people *plan their work...and work their plan*. The quality staff lines out responsibilities with intentionality and care, it also builds its response-abilities as it determines with care what it wants to do and does it. It's more proactive. It's more able. It's becoming a quality staff.✚



Jim

Lutheran Teacher/Alcoholic

*I*t was January 22, 1992. I entered a meeting room after school for what I thought was to be a meeting of a faculty committee, but the group of people who were there, sitting in a circle, puzzled me. I was soon to discover that this was not to be the meeting that had I expected. This was to be an intervention--an opportunity for a group of co-workers and friends to express to me their concern about evidence of my drinking and the problems that it was causing me, my school, my congregation, and my ministry.

To say that this was a day that I would never forget is an understatement. Here I was: a Lutheran teacher for almost 25 years, principal of a Lutheran school, leader in my congregation. But an alcoholic? I found that hard to believe and to accept. Weren't alcoholics those disgusting figures you saw lying in the gutter on skid row? Weren't they people who had lost their jobs, their homes, their families, and their self-respect? Me, an alcoholic?

My name is Jim, and I am an alcoholic. I am also a minister of the Church, teacher/principal in a Lutheran school and congregation. The last year or so has been for me an incredible journey, one filled with terrific highs and incredible lows. It has been a journey that would not have been possible for me without the help of wonderful friends and colleagues and an even more wonderful and loving God Who was with me every single step of the way.

Alcohol is a drug. Have no doubt about it. The "Big Book" of Alcoholics Anonymous describes it as being "cunning, baffling, and powerful." Without help it was too much for us. But it's one of those "accepted" drugs, especially for those of us with a German-Lutheran background. It is my prayer that these comments about my short journey in recovery might be helpful to others who are struggling with this disease or who love those who are.

Alcoholism is a disease. It is not the result of a moral weakness or a lack of faith. Yet it is a disease that leads to sin, sin against God and sin against those with whom an alcoholic works and those whom he/she loves. My first night in de-tox was the most miserable of my life, not because of physical withdrawal, but because I realized fully for the first time how adversely this drug had affected me: my work, my life, my relationships, and even my faith. But as I neared the depths of despair, the good news of the Gospel was there waiting for me. I saw my sin; I saw my Savior!

"Jim" is a graduate of one of the Missouri Synod's colleges and has been a Lutheran teacher for more than 25 years.

Spending 26 days at a rehabilitation center was an unusual but exciting experience. At times I felt I was in prison, at times like I was in a mental hospital, and at times like I was back in my mother's womb, protected from all that my disease could throw at me. I was astounded at the support that was there from the people back home. Each day brought cards and letters from students, faculty members, parents, congregational members, and friends, assuring me of their love, their support, and their prayers. I will always treasure the letter I received from my first grade students, telling me that they loved me and were praying for me, and expressing their hope that "it doesn't hurt too much." To have 26 days devoted exclusively to looking at your life--past, present, and future--is a luxury afforded to far too few people.

The Twelve Steps of Alcoholics Anonymous* which have been adapted by many other "self-help" organizations demonstrate an understanding of proper law-gospel distinction. (Someone once told me that Bill W. and Dr. Bob, co-founders of the AA fellowship, were Lutherans. I don't know if that is true or not.) The First Step ("We admitted that we were powerless over alcohol--that our lives had become unmanageable") paints a true picture of natural man, lost in his own efforts. Steps Two and Three ("Came to believe that a Power greater than ourselves could restore us to sanity" and "Made a decision to turn our will and our lives over to the care of God as we understand Him"),

however, point to the Gospel. When I took my Fifth Step ("Admitted to God, to ourselves, and to another human being the exact nature of our wrongs"), I came to really appreciate for the first time the importance that our Lutheran Confessions place on private confession. Though AA is not a religious organization, it is a spiritual one and it can be used by the Christian as a vital tool on the road to recovery.

Now sober for more than a year, I am often asked by astounded friends, "Do you still go to AA meetings?" Recovery from any addiction is a life-long process. AA's eleventh step describes those who have, "Sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only for knowledge of His will for us and power to carry that out." Daily prayer and contact with others in recovery are vital parts of recovery. If you know and love someone who is recovering, know that recovery takes effort and time.

Stopping drinking was easy. Living without alcohol is one of the hardest things I have ever tried to do! Recovery from alcoholism has also shown me other areas in my life that are in need of recovery and redemption. Recovery has meant a change in the way I live my life--a change for the better!

I couldn't do it myself. No one could. But with the help of God, of the Twelve Steps, and of many friends both inside and outside the AA program, I am beginning to learn how to live a life of serenity one day at a time.

Alcoholism is a large and growing problem, in our country and in our Church. It always helps to know that you are not alone. I was encouraged when members of my congregation and one fellow-Lutheran-principal talked or wrote to me about their experiences in recovery. I understand that some pastoral conferences have meetings of "Friends of Bill W.," giving alcoholic pastors an opportunity to share their experience, strength, and hope of recovery in the ministry. (There is a national association of Lutheran Clergy in recovery.) Perhaps Lutheran teachers' conferences should consider such an addition to their program.

At one of my first AA meetings, I was astounded to hear one woman declare that she was thankful that she was an alcoholic. How, I wondered, could anyone be thankful for this disease? But as I learn more about myself and my disease, I am thankful. I'm thankful that I have a disease that, while fatal, can be controlled. I'm thankful for AA and its Twelve Steps. I'm

thankful for all who have surrounded me with love during these recent months. And I'm thankful to God who really does hold me in the palm of His hand and Who has made the worst turn into the best.

Throughout my recovery I have been strengthened again and again by the words of Isaiah 40: "Do you not know? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not grow tired or weary, and His understanding no one can fathom. He gives strength to the weary and increases the power of the weak. Even youth grow tired and weary, and young men stumble and fall; but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint."†

*The Twelve Steps are copyrighted by Alcoholics Anonymous, P.O. Box 459, Grand Central Station, New York, NY 10163.

Mom, What Can I Do?

- The 1994 edition of *More Free Stuff for Kids* tells kids where to send for all sorts of items that either are free or cost under one dollar. The book is available in bookstores or by sending \$7 to Meadowbrook Press, 18318 Minnetonka Boulevard, Deephaven, Minn. 55391.
- *75 Fun Things to Make & Do by Yourself* by Karen Gray Ruelle (Sterling Publishing Company, \$14.95 hardcover) sends kids into their backyards or nearby parks for materials that they can fashion into projects themselves.

Charles W. Laabs

A Case For The Small School

Issue: Does "striving for bigness" contribute to the development of a quality school? Can small schools remain relatively small and maintain excellence?

Author's note:

"Bigness equates to excellence" is a common perception of some educators. In many communities and parishes the membership is often led to believe that a high level of funding support of local schools *per se* is required to maintain educational excellence. Higher salaries for teachers and administrators, state-of-the-art technological equipment, and a modern, beautiful building are required to assure high pupil achievement and success.

Findings from recent research regarding school size challenge these assumptions and perceptions. While certain school input variables contribute to student achievement, the following reports and periodical articles regarding small schools (some represented by rural areas) suggest that other characteristics and certain behaviors are perhaps more influential factors regarding student success.

I. Rural (Small) Schools as Model for Reform

Rural schools, for many years characterized by cooperative learning, multigrade classrooms, peer tutoring, and close community ties, have shown high achievement scores in spite of dwindling financial resources.

The schools have achieved so much with so little, the report says. It suggests they can provide a "model of strength" for other schools. Particularly helpful, the report says, would be examinations of how rural schools compensate for their fiscal woes with creativity and "a supportive ethos."⁽¹⁾

II. Minimal Value of Large High Schools

Contrary to Conant, who claimed that schools should become larger in order to become more efficient, many educators are supporting the advantages of the small school. Except for those

few who cling stubbornly to their ideologies, it is now transparent that there are few educational advantages in high schools with more than 300 to 400 students. Nor are there any overall economies of scale. Small schools give students a sense of community and a sense of belonging. They play a nurturing role that leads to fewer dropouts and wider access to valuable voluntary activities. It is not surprising that the educational performance of rural schools now exceeds that of urban schools.⁽²⁾

III. Small Schools and Higher-Order Thinking Skills

Higher-order thinking skills in science and mathematics were compared for high school students in large and small schools, controlling for SES, number of advanced courses offered, and enrollment rate in those courses. School size, number of advanced courses offered, and rurality had no effect on higher-order thinking skills.⁽³⁾

IV. Management and Organization of Schools Contribution to Pupil Success

Despite frequent criticisms of small schools, evidence collected over the last decade indicates that smaller English primary schools offer curriculum and maintain standards compatible with those offered by larger institutions. In recent years, informal clustering arrangements have enabled small schools to increase the range of subjects offered, improve resources, and end the isolation of both teachers and pupils.⁽⁴⁾

V. Essential Conditions for Quality Schools Provided by Small Schools

This paper presents research findings and the testimony of educators, students, and research findings and the testimony of educators, students, and researchers demonstrating that small schools meet the essential conditions for providing high quality education to all students. These essential conditions are (1) students are known well by their teachers; (2) students are actively engaged in learning and in school activities; and (3) the school provides a secure and caring environment. When kids belong and are engaged, they are available to learn. In addition, students who belong to school community are far less likely to commit acts of vandalism or assault, are truant less often, and are less apathetic than students in large depersonalized schools.⁽⁵⁾

Inferences

Apparently the goal for both large and small schools is to create responsive learning environments that make students feel a part of a supportive and caring community. The frequency of literature and periodical reports regarding school size suggests that greater attention is being given to qualities of a school rather than maximal input variables. It would appear that to some educators specific behaviors and qualities/characteristics of a school are preferred. Perhaps more administrator's and faculty's time should be devoted to maximizing efforts in securing and maintaining caring staff, to involve pupils in more meaningful curricular and other school activities, to provide a secure and safe environment, to concentrate on student success, and to relate more frequently and meaningfully with home and family. Perhaps this can all be accomplished more easily and effectively in a smaller school.✚

Endnotes

- (1) Lindsay, Drew. "E.D. Report Hails Rural Schools as a Model of Strength" *Education Week*, Vol. 13, No. 40, August 3, 1994. Page 3.
- (2) Swanson, Gordon I., "The Hall of Shame" *Phi Delta Kappan*, Vol. 74, No. 10, June 1993. Page 796.
- (3) Haller, Emil J. and others, "Small Schools and Higher-Order Thinking Skills" *Journal of Research in Rural Education*, Vol. 9, No. 2, Fall, 1993, Pages 66-72.
- (4) Galton, Maurice. "Managing Education in Small Primary Schools, ASPE Paper No. 4" *Managing Primary Education Series*. ERIC ED 364379, 1993.
- (5) Rogers, Bethany. "Small is Beautiful" *Source Book on School and District Size, Cost, and Quality*. North Central Regional Educational Laboratory, Oak Brook, Illinois, 1992.

The Heritage of Lutheran Education

Jon K. Anderson

Concerning the curriculum of the schools of his day, Luther wrote:

"But where the Holy Scriptures are not the rule, I advise no one to send his child. Everything must perish where God's Word is not studied unceasingly..." (Luther on Education by F.V. N. Painter; Concordia Publishing House, St. Louis; 1889 - p. 147)

It may surprise some to hear that the LC-MS has historically supported the ban on prayer in public schools. Private prayer, certainly, is appropriate at any time, but prayer led by public school officials, especially in this day and age, is just as likely to be blasphemous as it is God pleasing.

Jesus said, "Whatever you ask the Father in my Name, believing, it shall be done for you." Christian prayer is said in the name of Jesus and is prayed to the Trinity - Father, Son, and Holy Spirit. A prayer such as this, a proper Christian prayer, led by any school official, certainly is against the establishment of religion clause of the Constitution.

This points up the inherent spiritual weakness of a public school education. The problem is further compounded when you consider the fact that values are a product of a person's relationship with others including a creating, redeeming God. The values that result from a child of God's point of view are very different from those who have no such view. It takes an extremely strong Christian home to help a child sift through the many opinions about life that might be promulgated through a public school education.

What a blessing it is when school and home are in harmony with the values that are taught to the children. For the Christian that can happen only with a Christian school.

Rich Bimler

"Beware of the Hurry Sickness!"

The hurry sickness is "running" rampant in our schools, congregations, homes and society. Have you been infected by it? Or perhaps you're even a carrier of it!

Dr. Larry Dossey, in the book *Space, Time and Medicine*, puts it this way: "Just as Pavlov's dogs learned to salivate inappropriately, we have learned to hurry inappropriately. Our sense of urgency is set off not by a real need to act quickly, but through learned cues. Our "bells" have become the watch, the alarm clock, the morning coffee, and the hundreds of self-inflicted expectations that we build into our daily routine. The subliminal message from the watch and the clock is: "Time is running out; life is winding down; please hurry."

It is easy to catch this illness. There's so much to do, so many events to plan for, so many people to see, and it's on and on and on. Martin Luther was so right when he exclaimed, "The hurrier I go, the behinder I get!" (Well, maybe Luther didn't say it, but he should have!)

Lily Tomlin puts it in another perspective, "The trouble with the rat race is that even if you win, you're still a rat!"

Dr. Ann McGee-Cooper, in her 1994 book, *Time Management for Unmanageable People*, says that "hurry sickness" is a metaphor for all those illnesses brought on or exacerbated by stress, rush and constant pressure. She adds:

1. Messages from childhood tell us faster is better.
2. Modern society encourages hurry sickness; it's everywhere we turn.
3. Only a conscious effort to slow down will take us out of hurry sickness.
4. Learn to balance "doing" time with "being" time.

Take a look at our lives--do we rush to be first, whether we need to or not? Do we get stressed out in gridlock traffic as we press forward bumper to bumper, even though our lives probably won't change too much whether we save those five minutes or not? Do we drive at least five miles over the speed limit? Do we finish each others' sentences

Multiplying

Ministries

and rush ahead of the story to guess the ending, never really hearing the message because we are already elsewhere? Do we skip breakfast or lunch to "save time," or eat on the go? Do we "go bananas" having to wait for something or someone?

And then do we look back at our grown children and former friendships and wonder where the time went?

I feel a little bit like the Charlie Brown cartoon that shows Lucy telling Charlie what's wrong with him. And when Charlie asks Lucy, "What can I do about it?" Lucy simply says, "I don't have the answers, my job is only to point out the problem!"

I do know that through our rapid lifestyles the voice of the Lord continues to come to me with His reassuring words of Psalm 46:10--"Be still and know that I am God." I don't always listen, but I do know that He is there attempting to calm the storms in my life and provide the faith and trust so that I can "let go" of my hurried pace. And He also sends caring people in my life to help me to "remember the Sabbath," to lighten up, to calm down, and to help me take time for spiritual renewal, solitude and rest.

Perhaps you have not caught the hurry sickness. And if so, God gives you the gifts to help those who have caught it to hear the reassuring and calming message of the Lord through your words and caring actions. And if you are infected, and even quite contagious, watch for God's people in your life--little kids, grandmas, spouses, staff persons, other friends--to bring healing and hope to you as they share their faith in the Lord who not only calms the seas but also calms our lives.

That's it for now. I think I'll go reflect on Psalm 46:10 right now!+

1995 VBS from CPH

St. Louis—Children will learn to be God's special agents during the 1995 vacation Bible school from Concordia Publishing House (CPH): God's Special Agents: Discovering Jesus in the Bible. Kids will spend five fun-filled sessions sleuthing through the Bible to discover the basic truths of the Christian faith.

Churches planning a 1995 summer VBS should purchase their starter kits now to have enough time for planning and administrative details. The Starter Kit includes a Director's Guide plus a Teachers Guide, Student Packet and Buddy Box crafts for each age level. The kit also contains a Planning Resources Pack with the VBS songbook and samples of all the available materials that churches need to advertise their program and follow up with their students.

Additional information

VBS Starter Kit 32-9530 \$29.99 (a \$68.00 value)

(Available January 1995)

Shirley K. Morgenthaler

The Challenge of Assessment

As you continue to refine your approaches to planning and implementing appropriate curriculum for young children, another issue crops up. This one is a challenge for each teacher, no matter what the method of curriculum development and organization. However, teachers who are attempting to teach young children with meaningful activities and classroom centers have a special challenge.

Several questions appear to be important:

- How do I know that children are really learning?
- What is taking place in each center with its various activities?
- How do I chart the progress of each child in my classroom?
- How do I document progress and development over time for each child?

Each of these questions requires strategies for observation and documentation.

CHARTING CHILDREN'S LEARNING

Observing particular events which demonstrate that a child is learning can be an exciting adventure for a teacher. These evidences may come in the form of questions, comments, activities, or interests. The key to charting this learning for each child is the organization of observation for that learning. File cards or self-stick note pads are useful tools. You need to determine the broad categories which will be reported to parents and administrators. These same categories can then be used to provide organization to the collection of observational anecdotes.

Observations need to become a daily habit. One way to organize them is to select two children each day on a planned rotation for that observation. Ten minutes during center time will provide enough time to obtain a basic observation. In addition, other comments throughout the day can be noted as illuminating events occur. If you keep self-stick notes or file cards handy in a pocket, key events can be recorded before they are forgotten.

*Teaching
the
Young*

ANALYZING CENTERS

The environment is another focus of assessment. The purpose of this activity is to evaluate the planning and implementation of curriculum as it is embodied in the environment of the centers and the materials in them.

This assessment can be accomplished by means of a grid which lists all of the centers on a single page. With a clipboard, you can select a 10-minute period each week and chart the activities occurring in each center. When completed, each box of the grid will contain a list of children engaged in each center, the materials being used, and the ways in which those materials are being used. Over time, the completed grids will provide the basis for analysis of the effectiveness of the environment for children's play and learning.

CHARTING AND ORGANIZING PROGRESS NOTES

As observational notes are collected, the next challenge is to develop a system of organizing those notes into a meaningful and retrievable system. A three-ring binder with enough dividers for each child will be effective.

First names (easier to remember!) should be written on the divider tabs. Those names should be alphabetized by first name for quick and easy use. Reorganization into last-name alphabetical lists is easy for parent conference time, but day-to-day use is facilitated by concentrating on first names. Between dividers, each child's section needs a page for each of the categories in the report to parents.

If the categories on your report form are spiritual development, cognitive development, language development, social/emotional development, physical development, those same category titles should appear at the top of separate pages in each child's notebook section. As observational notes are collected, the self-stick pieces are simply affixed to the appropriate page. Each month you need to page through the notebook, noticing which children and which areas of development are not filled with anecdotal observations.

This system provides a simple way to organize information and documentation for reports to parents and parent conferences. A list of those areas which still need documentation will serve as an organizational tool for observations during the final days before reports must be written.

DOCUMENTING PROGRESS OVER TIME

The concern about progress over time brings us to a discussion of portfolios. While this will not be an exhaustive discussion, it can serve as an introduction to the concept and the process of collection and organization.

Portfolios involve the collection and organization of products which the child has completed in the classroom. These may involve pictures drawn and painted, stories dictated to the teacher or individually written, photographs of block structures and other collaborative play in classroom centers, lists of books the child is interested in or can read, and the like.

Each of the items placed in a portfolio must be dated. If a note about the activity is helpful, it can be added to the back of the document. Items for portfolios should be collected on a regular basis, at least every two weeks. You may want to develop a schedule for that collection, rotating between the different types of samples to be collected.

Another simple method of documenting progress over time is dating each anecdotal observation as it is collected. Dates will serve to put each observed event into perspective and into a time frame. Then, as activities and events evolve, the child's progress--or lack of it--will be evident.

AUTHENTIC ASSESSMENT

The assessment of learning is a challenge for many teachers. Organizing the collection of assessment evidence is the first step toward authentic assessment. Young children do not learn most effectively through pencil and paper activities. They also cannot be tested reliably with pencil and paper.

The only reliable and authentic method of assessment is observation, documentation, and the organization of work samples into portfolios. The challenge for teachers is to develop manageable ways to collect the appropriate data and samples. When will you start? Today is a good day!!+

Speaking of Fiscal Priorities

Culture might be defined as what matters to a society. And certainly a good measure of what matters is how we spend our money.

Nearly everyone in the country's libraries are shortening their hours, laying off staff, putting a freeze on book purchases, or closing their doors. The explanation always is that there's not enough money.

Yet in all the years of the Great Depression, not one library is known to have closed its doors anywhere in all the country. Not one, and in the worst of times when our material abundance individually and as a nation was nothing like what it is today. In Massachusetts, where I live, 20 libraries have closed in the last three years alone. In California since 1980 more than half the public school libraries have closed. Libraries in Los Angeles are open now only a few days a week. This in California, Golden California.

David McCullough

Carl Schalk

Teaching the Songs of Faith

Who will teach our children the songs of faith?

Past generations did it with a combination of home, school, and church. Songs of faith were learned where families gathered around the piano to sing, in daily school devotions, and in church where the treasures of the hymnal were continuously explored.

Today, families seldom gather around the piano anymore. Children, we are repeatedly told, can't learn the church's basic treasury of hymns because they are too hard, not particularly suited to children, or just plain not fun enough. Churches are told to get rid of their hymnals in the name of more effective marketing and growth. The result is that in too many parishes the historic treasury of the church's song is falling into disuse through neglect and, in some instances, by design.

In both public and parochial schools, I am told, many children don't even know the standard Christmas carols. In their place children learn "I saw mommy kissing Santa Claus," "Rudolph the red-nosed reindeer," and other secular songs of the season apparently more suited for children.

The simple reason for this situation is not that hymns and carols are too hard or not enough fun. *The church has failed children by simply neglecting to teach those songs which best nourish and nurture the faith.* Their place has been taken by a variety of "children's songs" which do little or nothing either to nourish the faith or prepare children for participation in the worship of the congregation.

Every teacher knows that there are concepts and skills that children need to be taught at successive stages of their growth. A mathematics teacher worth her salt would hardly say, "Let's skip adding and subtracting this year and do something more fun and more meaningful." She knows that without a solid grounding in basic skills and understandings nothing else will be very meaningful, useful, or even, ultimately, much fun.

One of the most significant things the church can do to pass on the faith to the coming generation is to teach them a basic core of hymns which the church uses to confess and celebrate the faith. With good

reason, that canon should consist of hymns largely taken from the church's past, hymns which have stood the test of time, enriched by examples from the church's present.

The place to start is with the hymnal. This book reflects a large degree of agreement on a basic core of hymns to be used in worship. But they need to be taught to and learned by each new generation. And they need to be used regularly in congregational worship.

Who will teach our children the songs of faith? Home, school, and church all have a part to play. And unless we are ready to give up a generation with no strong roots in the church's treasury of song, we had better get busy.✚

Math Quickie #3

Manfred B. Boos

Are you looking for a quick and easy two person strategy game? Here is one that you can play on a calculator. The object of the game is to be the first person to reach the number 21. The play begins when the first person of the pair enters a 1, 2, or 3 into the calculator. The second player in the pair also enters a 1, 2, or 3 and has the calculator display the sum of that number with the number entered by the first player. Limiting players to using 1, 2, or 3, play continues back and forth between the two contestants until one of them reaches the goal of 21.

Students quickly notice that in order to reach 21 on your turn you want to reach 17 on your second to last turn. They are already trying to build a winning strategy. Having the students work on a strategy will eventually lead them to other sub goal numbers less than 17 and eventually to a decision as to who should start the game to guarantee a win.

Once your students get proficient at the "21" game there are many modifications that are possible. The goal number can be any number and does not need to be restricted to only being 21. The keys that are used on the calculator can be altered to include more possibilities. Therefore, you could play with a goal of 50 and allow the 1, 2, 3, 4, or 5 keys on the calculator to be used for a particular game. Although any goal and keys can be used, I would suggest that you check the winning strategy before you use some combinations and always use consecutive numbers from one to your upper limit for the calculator keys that are allowed.

First

Person

Singular

Eugene L. Krentz

Boldly Into The Future

There are people who face life with boldness and their stride across the stage of time is unmistakable. They meet the onrushing future with resolution, passion, steadiness, and faith in the Lord of time and history. Remarkable people they are! They make things happen.

The New Testament highlights the lives of the men and women with a boldness that might be described as remarkable and even brash. They were "one in mind and heart." Community, the communion of saints, characterize their life together. St. Paul says of them, "They all shared with one another everything they had." (Acts 4:32) But there is more they "gave witness of the resurrection of the Lord Jesus, and God poured rich blessings upon them all." (Acts 4:33)

The future rushes to meet us. How is it that we should face it? Can we take a page and some direction from those who walked before us?

My vision may not be accurate, but it does seem that there is not an abundance of boldness evident in the lives of most people. It is not that I do not see it at all. Flashes of boldness that might appropriately be described remarkable or even brash are open and plain in men and women in the church who stand up for principles, who will not trade off their integrity and who do remarkable things because faith in Christ and the desire to make a difference is their passion. These are the people who make good things happen wherever they are.

The point of mentioning this at all is my firm belief that we who know Christ and who are the church have a host of good reasons to exhibit boldness as the future comes rushing at us. The Lord is alive. His Word is true and powerful. His presence is with us. Yet, do we not go too timidly into the world? Are we not far too slow in our attack on the opportunities and possibilities before us?

Our church has unnumbered blessings and yet it frequently goes begging for human and fiscal resources. We have schools, and colleges, and universities, and seminaries, but the unmistakable trend of fewer men and women desiring to enter the ministries of the synod is troubling. A whole world is at the doorstep of an onrushing future, but why is it that we are so timid to stand up and face it? It requires vision, boldness, even brashness. But it requires more: boldness, born of faith in Christ, that strides across the stage of time believing that Christ and one person can, and do, make a difference. What is more. God can, and will, bless us.†

A
Final
Word

A typical overnight success story: After only 77 years, we're one of America's top-ranked financial organizations.

I wonder how
that escaped
my notice?



Many people don't realize that Lutheran Brotherhood has received the highest ratings from A.M. Best (+ Superior); Standard & Poor's (AAA); and Duff & Phelps (AAA). We're among 1% of all life insurers

LUTHERAN BROTHERHOOD
A Family of Financial Services for Lutherans

to achieve top ratings from these analysts. To get better acquainted with us, just call 1-800-365-4012, ext. 3000.

FAMILY *Life* ISSUES

LEARN BIBLICAL
PRINCIPLES
TO STRENGTHEN
AND SUPPORT
YOUR FAMILY.



Many trends in our society today threaten the well being of the family. The new Family Life Issues series is designed to respond to these trends by giving identity, strength and direction to families through the study of God's Word.

Find encouragement for your family in this Bible study series that teaches practical skills and gives insight to build homes dedicated to Christ.

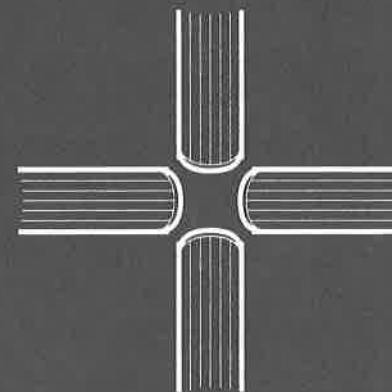
Each study contains four sessions.

Growing As a Christian Father
Overcoming Dysfunction
Growing As a Blended Family
Maximizing Media
Growing As a Christian Mother
Growing As a Single Parent
Managing Finances
Life in the Sandwich Generation

CPH

3558 SOUTH JEFFERSON AVENUE
SAINT LOUIS MISSOURI 63118-3968

LUTHERAN EDUCATION



- ✓ Holistic Expressions
- ✓ Toward 2000
- ✓ Generalist/Specialist?
- ✓ Changes
- ✓ Balancing Time
- ✓ Family Ministry
- ✓ Children's Sermons
- ✓ Child Care
- ✓ Art in the Process